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METHODIST ARCHIVES

George Rofs Advocate.

835 Rutherford (Samuel) Trial and Triumph of Faith, or an Exposition of the History of Christ's Dispossessing of the Daughters of the Woman of Canaan, with some Sermons preached before the Lords and Commons, thick 12mo, calf, 3s 6d

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Trial and Triumph

OF

FAITH:

O R,

An Exposition of the History of CHRIST's dispossessing of the Daughter of the Woman of Canaan,

Delivered in SERMONS:

In which are opened,

The Victory of Faith; The Condition of those that are tempted The Excellency of Jesus Christ and Free-Grace.

AND

Some special Grounds and Principles of Libertinism and Antinomian Errors discover'd.

BY

Samuel Rutherfurd, Professor of Divinity in the University of St. Andrews.

R s v. ii. 28.

And I will give to him (that overcometh) the Morning

GLASGOW

Printed by Robert Smith and Alexander Hutcheson in Company, and sold by them at their Shops in the Salt-Mercat. 1743.

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Right Honourable.

THE

Lady Jean Campbell,

Viscountess of Kenmure; Sister to the Right Noble and Potent, the Marquess of Argyll.

Grace and Peaces

Mabam;

I Should complain of these much disputing and overwriting Times, if I were not thought to be as deep
in the fault, as those whom I accuse: But the Truth
is, while we endeavour to gain a Grain-weight of
Truth, 'tis much if we lose not a Talent-weight of
Goodness and Christian Love: But I'm sure, though
there is so much Knowledge and Light as may conduce for our safe walking in discerning the certain
Borders of divine Truths, from every salse Way; And
suppose that Searching into Questions of the Time
were a useful and necessary Evil only; yet the declining Temper of the World's worst Time, and the old
Age of Time, Eternity now so near approaching,

The Epiftle Dedicatory.

calleth for more necessary good Things at our Hands: Tis unhappy, if in the Nick of the first Breaking of the Morning-Sky the Night-watch fall fast asleep, when he hath watched all the Night. 'Tis now near the Morning-dawning of the Resurrection. O how bleffed are we, if we shall care for our one necessary Thing! Tis worthy our Thoughts, that an Angel, (never created, as I conceive) standing in his own Land, His right Foot upon the Sea, and his left Foot on the Earth, hath determined, by Oath, a Controversy moved by Scoffers, 2 Pet. iii. 3. Yea and with his Hand lifted up to Heaven, fware by him that liveth for ever and ever, who created Heaven and the Things that are therein, and the Earth and Things that therein are, and the Sea and Things that are therein; That there should be Time no longer. Rev. x.5, 6. If Eternity be concluded judicially by the Oath of God, as a Thing near to us, at the Door, now about Sixteen hundred Years ago, it is high time to think of it. What shall we do, when the Clay-house of this Tabernacle, which is but our Summer-house. that can have us but the fourth part of a Year, shall be dissolved? Time is but a short Trance, we are carried quickly through it; our Rose withereth ere it come to its Vigour: Our Piece of this Mort-breathing Shadow, the Inch, the Half-cubit, the poor Spanlength of Time fleeth away as swiftly as a Weavers Shuttle, Job vii. 6. which leapeth over a thousand Threads in a Moment. How many hundred Hours in one Summer doth our breathing Clay-post skip over, passing away as the Ships of Desire, and as the Eagle that hasteth to the Prey? Job ix. 25, 26. If Death were as far from our Knowledge, as Graves and Coffins (which to our Eyes preach Death) are near to our Senses, even casting the Smell of Death upon our Breath, fo as we cannot but rub Skins with Corruption, we should not believe either Prophets or Apostles. when they fay, All Flesh is Grass, and, It is appointed for all to die. Eternity is a great Word, but the Thing itfelf is greater: Death, the Point of our short Line teach-

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feacheth us what we are, and what we shall be Should Christ, the Condition of Affairs we are now in, the Excellency of Free-Grace, be seen in all their own Lustre and Dye, we should learn much Wisdom from these Three: Christ speedeth little in conquering of Lovers; Because we have not seen his Shape at any Time, we look not upon Christ, but upon the Accidents that are belide Christ; and therefore few esteem Christ a rich Pennyworth: But there is not a Rose out of Heaven. but there is a Blot and Thorn growing out of it, except that one only Rose of Sharon, which blossometh out Glory; every Leaf of the Rose is a Heaven, and serveth for the healing of the Nations; every White and Red in it is incomparable Glory; every Act of Breathing out its Smell, from everlasting to everlasting, is spotless and unmixed Happiness. Christ is the Outset, the Master-flower, the uncreated Garland of Heaven, the Love and Joy of Men and Angels: But the Fountain-love, the Fountain-delight, the Fountainjoy of Men and Angels is more; for out of it floweth all the Seas, Springs, Rivers and Floods of Love, Delight and Joy: Imagine all the Rain and Dew, Seas, Fountains and Floods fince the Creation were in one Cloud, and these multiplied in Measures, for Number, to many Millions of Millions, and then divided in Drops of Showers to an answerable Number of Men and Angels; this should be a created Shower, and end in a certain Period of Time; and this huge Cloud of so many Rivers and drops should dry up, and rain no more: But we cannot conceive so of Christ; for it we should imagine Millions of Men and Angels to we a co-eternal dependent Existence with Christ, and they eternally in the Act of receiving Grace for Grace out of his Fulness; the Flux and Issue of Grace should be eternal, as Christ is; for Christ cannot tire or weary from Eternity to be Christ, and so he must not: He cannot but be an infinite and eternal flowing Sea, to diffuse and let out Streams and Floods of boundless Grace; fay that the Rose were eternal, the sweet Smell, the Loveline's of Greenness and Colour must be eternal-13

The Episte Dedicatory.

nal. O what a Happine's for a Soul to lose its Excellency in his transcendent Glory! What a Bleffedness for the Creature to cast in his little All in Christ's matchless All-fufficiency! Could all the Streams retire into the Fountain and first Spring, they should be kept in a more sweet and firm Possession of their being in the Bosom of their first Cause, than in their borrowed Channels that they now move in. Our Neighbourhood, and retiring in to dwell, for ever and ever, in the Fountain-bleffedness; Jesus Christ, with our borrowed Goodness, is the firm and solid Fruition of our eternal happy Being: Christ is the Sphere, the connatural first Spring, and Element of horrowed Drops and small Pieces of created Grace: The Rose is furest in being, in Beauty on its own Stalk and Root; let Life and Sap be eternally in the Stalk and Root, and the Rose keep its first Union with the Root, and it shall never wither, never cast its Bloffom nor Greenness of Beauty, 'Tis Violence for a gracious Spirit to be out of his Stalk and Root: Union here is Life and Happiness; therefore the Church's last Prayer in Canonick Scripture is for Union, Rev xxii, 20. Amen, Even so, Come Lord Jesus. It shall not be well while the Father, and Christ the prime Heir, and all the weeping Children be under one Roof in the Palace Royal: 'Tis a Sort of myffical lameness, and that the Head wanteth an Arm or a Finger; and 'ris a violent and forced Condition for Arm and Finger to be separated from the Head. The Saints are little Pieces of myslical Christ, sick of Love for Union, the Wife of Youth that wants her Husband some Years. and expects he shall return to her from over-sea-Lands, is often on the Shore; every Ship coming near Shore is her new Joy, her Heart loves the Wind that shall bring him Home: She asks at every Paffenger News, O! faw you my Husband? What is he doing? When shall he come? Is he shipped for a Return? Every Ship that carrieth not her Husband is the Breaking of her Heart. What Desires hath the Spirit and Bride

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The Epiftle Dedicatory.

to hear, when the Husband Christ shall say to the mighty Angels, Make you ready for the Journey, let us go down and divide the Skies, and bow the Heaven: I'll gather my Prisoners of Hope unto me; I can want my Rachel and her weeping Children no longer: Behold I come quickly to judge the Nations. The Bride, the Lamb's Wife, blesseth the Feet of the Messenger that preacheth such Tidings, Rejoice, O Zion, put on thy beautiful Garments; thy King is coming: Yea, she loveth that Quarter of the Sky, that, being rent asunder and cloven, shall yield to her Husband, when he shall put through his glorious Hand, and shall come riding on the Rainbow and

Clouds to receive her to himself.

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The Condition of the People of God in the Three Kingdoms calleth for this, That we now wifely confider what the Lord is doing; there is a Language of the Lord's Fire in Zion, and his Furnace in Jerusalem : If we could understand the Voice of the crying Rod. The Arrows of God flee beyond us and beside us; but we see little of God in them: We sail, but we fee not Shore; we fight, but we have no Victory: The Efficacy of second Causes is the whole Burden of the Buliness; and this Burden we lay upon Creatures (and it is more than they can bear) and not upon the Lord: God is crying Lameness on Creatures and Multitude, that his Eminency of working may be more feen. 2. Many are Friends to the Succeis of Reformation, not to Reformation: Mens Faith go along with the Promises, untill Providence seem to them to belie the Promise. Through Light at a Key-hole many fee God in these Confusions in the Three Kingdoms; but they fall away, because their joyning with the Cause was violent Kindness to Christ: 'Tis not a Frind's Visit, to be driven to a Friends House, to be dry in a Shower, and then occafionally to visit Wife and Children: Christ hath too many occasional Friend's; but the Ground of all is this, I leve Jesus Christ, but I have not the Gift of burding 14

The Episte Dedicatory.

ning quick for Christ. O how securely should Faith land us out of the Gun-shot of the prevailing Power of a black Hour of Darkness! Faith can make us able to be willing, for Chrift, to go thorow a Quarter of Hell's Pain, Lord, give us not Leave to be mad with worldly Wisdom. 3. When the Temptation sleepeth, the mad Man is wise, the Harlot is chaste; but when the Vessel is peirced, out cometh that which is within, either Wine or Water: Yer if we should attentively lay, our Ears to Hypocrites, we should hear that their Lute-strings do miserably jar; for Hypocrific is intelligible, and may be found out. Would Parliaments begin at Christ, we should not fear that which certainly we have Cause to fear; One Wo is past, and another Wo cometh; The Prophets in the three Kingdoms have not repented of the Superstition, Willworship, Idolatry, Persecution, Prophanity, Formality which made them vile before the People: And the Judges and Princes, who turned Judgment into Gall and on Mizpah, and a Net spread upon Tabor. No Man repenteth, and turneth from his evil way: no Man smiteth on his Thigh, saying, what have I done? 'Tis but black Popery, (the Name being changed, not the thing) to think the bypast Sins of the Land are bypast, and a Sort of Reformation for time to come is fatisfactory to GOD, ex opere operato, by the Deed done: Yea, the Divisions in the Church are a heavier Plague than the raging Sword. These same Sins against the first and second Table; the reconciling of us and Babylon, Pride, Bribing, Extortion, Filthiness and Intemperance unpunished, Blood touching Blood, and not revenged, Vanity, of Apparel, the professed Way of Salvation by all Kinds of Religions whatloever are now Alia fee- acted in another Stage, by other Persons; na, eadem but they are these same Sins: If that fabula. Hend-ship flattering Prelates took from Jesus Christ, and gave to the King, be yet taken from Christ, and given to Men: It Christ's Crown be pulled off his

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The Epiftle Dedicatory.

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christ, d off his his Head, no matter whose Head it warm, it's taken from Christ both ways: I shall pray that the Fatness of the Flesh of Jacob, for this do not wax Lean, Ifa. xvii. 4. and that the warfare of Britain be accomplished: But if the faithful Watchmen know what Hour of the Night it is now, there be but small appearance that it is near to the dawning of Britain's Deliverance, or that our Sky shall clear in haste, would God the Year 1649 were with Child, to bring forth the Salvation of Britain. It was once as incredible that the Enemy should have entered within the Gates of Jerusalem, Lam. iv. 12. as it is now that they can enter within the Ports of London, Edinburgh, Dublin: I speak not this to encourage Cavaliers, for certainly God watcheth over them for Vengeance; but that we go not on further to break with Christ, the Weakness of new Heads, devising new Religions, and multiplying Gods (for two fundry and contrary Religions, argueth interpretatively two fundry-Gods) according to the Number of our Cities, must come from Rottenness of our Hearts: O if we could be instructed before the Decree, that is with Child of Plagues to the Sinners in Zion, bring forth a Man Child; and before the long Shadows of the Evening be Aretched out on us.

But of this Theme no more, Grace is the Proposition of this following Treatise; when either Grace is turned into painted, but rotten Nature, as Arminians do, or into Wantonness, as others do: The Error to me is of a far other and higher Elevation than Opinions touching Church Government: Tenacious adhering to Antinomian Errors, with an obstinate and final Persistance in them, both as touching Faith to, and suitable Practice of them, I shall think, cannot be fathered upon any of the regenerated: For it is an Opinion not in the Margin and Borders, but in the Page and Body, and too near the Center and vital Parts of the Gospel: If any offend, that I desire to Anger them with Good-will to Grace, I shall strive and study the

Revenge only of Love and Compassion to their Souls.

If some of these Sermons came once to your Honour's Ears, and now to your Eyes (it may be) with more English Language, I have stayed possibly till the last Grapes were some riper, I hope it shall be pardoned, that I am bold to borrow your Name, which truly I should not have done, If I had not known of your practical Knowledge of this noble and excellent Theme, the Free Grace of God: I could add more of this, but I had rather commend Grace, then gracious Persons: I know that Jesus Christ, who persumeth and floweth Heaven, with his Royal Presence, and streweth the Heaven of Heavens to its utmost Borders with Glory, is commended that he was full of Grace, a Veisel filled to the Lip, Pf. xlv. 2. John i. 16. Yea, Grace hath bought both our Person and our Service, 1 Pet. ii. 24, 25. Even as he that buyeth a Captive, gives Money not only for his Person, but for all the Motion, Toil and Labour of his Body, Legs and Arms; and redeeming Grace is so perfect, that Satan hath Power possibly, to bid, but not to buy any of the Redeemed; no more than a Merchant can buy another Mans bought Goods without his confent: All our Happiness that groweth here on the Banks of Time, is but thin lowen, as very Stram-berries on the Sea-Sands, what good Parts of Nature we have without Grace, are like a fair Lilly, but there is a Worm at the Root of it, it withereth from the Root to the Top: Gifts wither apace without Grace; Gifts neither break nor humble; Grace can do both. Grace is so much the more precious and fweet, that though it be the refult of Sin in the Act of pardoning and curing finful Lameness; yet it hath no Spring hut the Bowels of God stirred and rowled within him by only spotless and holy Goodness; Grace is of the King's House from Heaven only, the Matter, Subject or Person it dwelleth in, contributed nothing for the

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Creation of so noble a Branch. Christ, for this Causs especially, left the Bosom of God, & was cloathed with Flesh and our Nature, that he might be a Mass, a Sea, and boundless River of visible, living and breathing Grace, swelling up to the highest Banks of not only the habitable World; but the sides also of the Heaven of Heavens, to overwater Men and Angels. So as Christ was as it were Grace speaking. Pfal. xlv. 2. Luke iv. 22. Grace fighing, weeping, crying out of horror, dying, withering for finners, living again, Heb. ii. 9. John III. 16. Rom. vIII. 32, 33. And is now glorified Grace dropping down, raining down Floods of Grace on his Members, Eph. 1v. 11, 12, 13, 14, 15, 16. John xiv. 16, 17. John xvi. 7, 13. Christ now interceeding for us at the right Hand of God. Is these fixteen hundred Years the great Apple Tree, dropping down Apples of Life, for there hath been Harvest ever since Christ's Ascension to Heaven, and the Grapes of Heaven are ripe; all that falleth from the Tree, Leaves, Apples, Shadows, Smell, Bloflomes, are but Pieces of Grace fallen down from him who is the Fulness of all, and hath filled all things; We shall never be blessed perfectly, till we all fit in an immediate Union under the Apple Tree; This is a rare Piece by way of Participation, of the Divine Nature. Christ passed an incomparable Act of rich Grace on the Cross, and doth now Act, and Advocate for Grace, and the applying of the Grace of Propitiation in Heaven I John ii. 1, 2. And by an Act of Grace hath all the Elect and ranfomed ones ingraven as a Seal on his Heart; & Christ being the Bellow of God, the Man that standeth straight opposite to his Eye, the first opening of the Eye-lids of God is terminated upon the Breast of Christ, and on the ingravening of Free-Grace. All the Glory of the glorified, is, that they are both in the lower and higher House, even when they are the States and Peers of Heaven, the everlasting Tenants and and Free-holders of Grace; so as a Soul can delire no fairer Inheritance,

The Epistle Dedicatory.
than the Patrimony, Lot and Heritage of Free-Grace:
Now, to this Grace commending your Spirit, as an
Heir of Grace, I rest,

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Your Honours at all obliged Respective-

ness tn the God of Grace.

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C

W

The TABLE of the CONTENTS of the BOOK.

SERMONI

HE Scope, Order, and Contents of the Text Pag. 1, 2

Matthew and Mark reconciled
Properties of Christ's Love
Why Christ suspendeth the Fruits of his Love
What Woman this was
The Art of the wise Contexture of divine Providence, in Black and White, Fair and Foul, mix'd in one for Beauty's sake
Two Sides of Providence
We err in looking on God's Ways by Halfs, especially on the black and sad Side only

SERMON II.

Christ took an human Will, that he might stoop to God in all Things
The Strength of corrupt Will
Two Things in the Will: 1. The Frame of it.
The Quality and Goodness of it
There's a Necessity of renewing the Will
The Dispensation of God, not Scripture, nor a Rule of Faith
We trust Possession of Christ by Faith, more than we do Right and Law, through Faith

12

SERMON III.

| How Christ and his Grace cannot be hid, in fix Parti- culars Pag. 12 |
|--|
| In his Cause In the good and evil Condition Spiritual of the Soul |
| 3. In the Joy of Christ's Presence 4. In a sincere Profession ib. |
| 5. In the bearing down the Stirrings of a renewed Confcience 15 6. In Defertions. |
| We are to be obsequious and yielding to the Breathings of the Spirit Our Hearts are to be variously suitable to the various. Operations of the Spirit, from sour Reasons To Grace falleth on sew IS Grace how rare and choice a Piece, in sour Particulars |
| Grace not universal and common to all Nine Objections of the Arminian and natural Man, Answered 20, 21, 22 |
| SERMON IV. |
| Grace falleth often on the most Graceless 22 Grace maketh a great Change, Three Reasons thereof |
| There's a like Reason for Grace on our Lord's Part, to the vilest of Men, as to Moses; Daniel, Paul 24. The same Free-grace that we have here, we have it in Heaven in the State of Glory ib. In Heaven we reign by Grace, as by the same we war here 25. The Justified in Christ are corrected for Sin ib. The Furnace of Affliction, the Work-house of the Grace of Christ; Four Grounds thereof 26. Mr. |
| |

Sat

Spi tho Satur It is Wh Sour Hell Ca It's g

ray go low

| The TABLE. | |
|---|---------|
| Mr. Towne's Affertion of Grace | 29 |
| How Antinomians judge Sins to be corrected in | the Ju- |
| fified How Pepifts judge Sins to be punished in the | ib. |
| 1104 Labilit lenge and to se between her the | 29 |
| That God punisheth pardoned Sins, proved b | y feven |
| Arguments | 30 |
| Rules to be observed in Affliction A Land or a Nation must be longer in the Fi | 34 |
| one particular Person | 36 |
| SERMON V. | |
| Satan worketh as a natural Agent without Mod | eration |
| | 31 |
| Spiritual Evils chase few Men to Christ; three (| |
| thereof | 38 |
| How Men naturally love the Devil | 39 |
| Satan, how an unclean Spirit | 40 |
| t is true Wisdom to know God favingly | ib. |
| What Hearing bringeth Souls to Christ Four Defects in Hearing | 41 |
| Hell coming to our Senses in this Life, shou | ld nor |
| cause us believe without effectual Grace | 43 |
| it's good to border near to Christ | . 44 |
| | |
| SERMON VI. | |
| Crying in Prayer necessary | 45 |
| Prayer fometimes wanteth Words, fo as G | roaning |
| low many other Expressions, beside vocal P | |
| go under the Lieu of Praying in God's Acco | unt ib. |
| | 8 to 53 |
| ome Affections greater than Tears | ib. |
| Looking up to Heaven praying | ib. |
| reathing Praying | 59 |
| | That |

12 13 the ib. 14 ib. ous 17 18 lars 19 ib. an, 22

reof
23
, to
24
ve it
ib.
war
25
ibi
the
26

| The TABLE. |
|--|
| That wherein the least of Prayer, the Minimum qued fit |
| confifteth ib. |
| Broken Prayers are Prayers The Lord knoweth Nonsense in a broken Spirit to be |
| good Senfe |
| The God suither various Sins, mayed a foot |
| SERMON VII. |
| Why Christ lis called frequently the Son of David; not |
| fo, the Son of Adam, of Abraham 53 Christ a King by Covenant 54 |
| What Things be in the Covenant of Grace ib. |
| The Parties of the Covenant |
| Christ hath a Sevenfold Relation to the Covenant. 1. He is the Covenant itself. 2. The Messenger. |
| 3. The Witness. 4, The Surety. 5. The Media- |
| tor. 6. The Testator. 7. The principal Party |
| The Covenant made with Christ personally, not mysti- |
| cally, prov'd from Gal. iii. 16. The contrary Rea- |
| fons answered 62 A Covenant between the Father and the Son provid |
| the burch to the salar we had to of the month. |
| Of the Promises of the Covenant |
| Two Sorts of Promises Christ took a new Covenant-right to God 65 |
| Five Sorts of Promises made to Christ, and by Pro- |
| portion to us |
| SERMON VIII. |
| The Condition of the Covenant |
| Libertines dony all Conditions of the Covenant ib. |
| The new Covenant hath Conditions to be performed |
| by us Six Objections removed |
| A twofold Dominion of gracious and supernatural Acts |
| 69 Wc |
| |

Ch for Ch To To By ff

arc Chi vi 1.

| | The TABLE. |
|-------------------------|--|
| d sie | We are not justified before we believe, prov'd by fix |
| ib. | Arguments 71, 72 |
| 51 | A Condition taken in a three-fold Notion 73 |
| o be | Tis not a proper Condition by way of strict Wage |
| 52 | and Work, when we are faid to be justified and fa- |
| | ved upon Condition of Faith ib. |
| A.F. | The Freedom, 2. Eternity, 3. Well-ordering of the Co- |
| eigl. | venant, the three Properties thereof 75 |
| not | The Freedom of the Covenant is feen, in regard, I, |
| 53 | Of Persons. 2. Of Causes. 3. Of Time. 4. Of |
| 54 | Manner of Dispensation ib: |
| ib. | Uses of the Doctrine of the Covenant 76, 77 |
| nant. | SER MON IN |
| nger. | SERMON IX. |
| edia- | Christ God and Man, and our Comfort therein 78 |
| Party | Christ immediate in the Act of Redeeming us, and so |
| to 61 | fweeter 79 Christ incomparable ib. |
| nyfti- | |
| Rea- | Four other necessary Uses 79. 80, 81, 82, 83 |
| 62 | To Believers all temporal Favours are spiritualized, and |
| b'vord | By what Reason our Father, as a Father, giveth us |
| ib. | spiritual Things, by that same be giveth us all Things |
| ib. | 84 |
| -64 | Mercy originally in Christ, and how 85 |
| 65 | |
| Pro- | SERMON X. |
| | Parent's Affection, their spiritual Duty to Children 87 |
| 1374 | Thirteen practical Rules in observing Passages of Di- |
| 61 | vine Providence 88, 89, 90, 91, 92, 63 |
| ib. | 1. We are neither to lead, nor to ftint Providence |
| formed | 88 |
| 68 | 2. But to observe God in his Ways, and not to look |
| 70, 71 | to By-ways of Providence ib. |
| al Acts | 3. Omnipotency not laid down in Pawn in any Means |
| 69 We | |
| 110 | \$. Pro- |
| | |
| Available of the second | |

| The IADLE. | |
|---|-----------|
| 5. Providence in its Concatenation of Degree | es, Ac- |
| tions, Events, is one continued Contextu | ire, go- |
| ing along from the Creation to the Day of | |
| fecond Coming, without one broken Thr | |
| 6. The Spirit is to be in an Indifferency in a | Il Cafts |
| of Providence | 91 |
| 7. Low Defires best | ib. |
| 8. We are to ly under Providence submissi | ively in |
| all | ib, |
| 9. Providence is la Mystery | ib. |
| 10. Walketh in Uncertainties toward us | ib. |
| 11. Silence is better than disputing | 93 |
| 12. It is good to confider both what is is | nflicted. |
| and by whom | ib. |
| 13 God always ascendeth, even when secon ses descendeth | nd Cau- |

SERMON XI.

| Reasons why this was a Temptation to the Woman 94. The Scope of the Temptation to make the Tempted believe there is none like him 95. The Non-answering of Christ, is an Answering ib. Five Reasons of the Lord's not hearing of Prayer 96. Seven Ways Prayers are answered 97. Praying in Faith always heard, even when the Particular which we suit in Prayer is denied ib. Faith in one and the same Prayer, seeketh and knocketh and answereth, and openeth to itself 98. The Light of saving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature 99. The Dearest not admitted unto God at the first Knock | Every Temptation hath its taking Power from the feeming Goodness in it |
|--|---|
| The Scope of the Temptation to make the Tempted believe there is none like him The Non-answering of Christ, is an Answering ib. Five Reasons of the Lord's not hearing of Prayer 96 Seven Ways Prayers are answered 97 Praying in Faith always heard, even when the Particular which we suit in Prayer is denied ib. Faith in one and the same Prayer, seeketh and knocketh and answereth, and openeth to itself 98 The Light of saving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature 99 | |
| The Non-answering of Christ, is an Answering Five Reasons of the Lord's not hearing of Prayer Seven Ways Prayers are answered 97 Praying in Faith always heard, even when the Particular which we suit in Prayer is denied Faith in one and the same Prayer, seeketh and knocketh and answereth, and openeth to itself 98 The Light of saving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature | The Scope of the Temptation to make the Tempted |
| Five Reasons of the Lord's not hearing of Prayer 96 Seven Ways Prayers are answered 97 Praying in Faith always heard, even when the Particular which we suit in Prayer is denied ib. Faith in one and the same Prayer, seeketh and knocketh and answereth, and openeth to itself 98 The Light of saving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature 99 | |
| Five Reasons of the Lord's not hearing of Prayer 96 Seven Ways Prayers are answered 97 Praying in Faith always heard, even when the Particular which we suit in Prayer is denied ib. Faith in one and the same Prayer, seeketh and knocketh and answereth, and openeth to itself 98 The Light of saving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature 99 | The Non-answering of Christ, is an Answering ib. |
| Praying in Faith always heard, even when the Particular which we fuit in Prayer is denied ib. Faith in one and the fame Prayer, seeketh and knocketh and answereth, and openeth to itself 98 The Light of saving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature | Five Reasons of the Lord's not hearing of Prayer 96 |
| Praying in Faith always heard, even when the Particular which we fuit in Prayer is denied ib. Faith in one and the fame Prayer, seeketh and knocketh and answereth, and openeth to itself 98 The Light of saving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature | Seven Ways Prayers are answered 97 |
| eth. and answereth, and openeth to itself The Light of saving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature | Praying in Faith always heard, even when the Parti- |
| eth. and answereth, and openeth to itself The Light of saving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature | cular which we full in Prayer is denied ib. |
| The Light of faving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in Specie and Nature | a milit all one mile the mile trainer, |
| of the Pen-men of the Word of God, differ not in Specie and Nature | eth. and aniwereth, and openeth to meir |
| Specie and Nature | The Light of faving Faith, and the prophetical Light of the Pen-men of the Word of God, differ not in |
| The Dearest not admitted unto God at the first Knock | |
| | The Dearest not admitted unto God at the first Knock |

SERMON XII.

Natural Men, and even the Renewed in Spirit, in for

| far as there remaineth some Flesh in then | |
|--|-------------|
| Tar as there remained former from in their | , are igno- |
| rant of the Mystery of an afflicted Spirit | 100 |
| Peace of Conscience is a Work of Creation | |
| A Reason why it is so hard to convince the | |
| Ct. of Comments D. Comed attention of the | 201 |
| Christ sweeter to the Deserted than all the | |
| Difference between God's Trying, and the | |
| Tempring, in three Politions | 103 |
| A Creature cannot put a Fellow-creature upon an Intention of trying him | ib. |
| In the Actions of Creatures we must know | |
| 2. Quid. 3. Quare. I . Who commandeth. | What 2: |
| And for what End? In God's Actions: It is | s enough to |
| know, Quis, Who, that is Jehovah | 104. 105 |
| Four Doubts of the Tempted | 106 |
| In the fending of Christ to the loft Sheep of | |
| Ifrael, there be three Things confiderabl | e: I. His |
| Defignation. 2. Qualification. 3. (| Commiffion |
| 3 | 108 |
| The Son most fit to be Mediator | ib. & 109 |
| How Christ is qualified | ib. |
| His Commission | ib. |
| It is not properly Grace that we are born, | |
| that Christ is born | ib. |
| God's hidden Decree, and his revealed W | |
| | 111 |
| A twofold Intention in the Ptomises | ib. |
| How, and who are to believe the Decree | |
| bation concerning themselves | 112 |
| | |
| SERMON XIII. | |
| | |
| It is a Priviledge of Mercy that Christ is sent | |
| 2일 4일 선생님의 작업 전에 보고 있는 것들은 것이 되었다. 그는 것이 없는 것이다. | 112 |
| Nine Privileges of the Jews | 113 |
| The Honour and Privileges of Britaiu | 114 |
| The Redeemed called Sheep upon Four Gro | |
| How paffive the Redeemed are in the Way | |
| in Five Particulars | ib. |
| ‡ & | The |

| The TABLE. | |
|---|-----|
| The Saints most dependent Creatures | |
| How we know the Scripture to be the Word of God | |
| two Grounds, one in the Subject, another in the | : |
| Object | |
| Fancy leadeth not the Saints, but Faith | |
| How the Saints need a fresh Supply of Grace from | t |
| Christ, though they have a Habit and Stock of Grace within them; prov'd by fix Reasons 118, 119 | - |
| within them; prov d by lix Realons 118, 119 | 1 |
| Grace and Glory but one continued Thread Three Confiderations we are to have of God's Work | |
| in leading us to Heaven | |
| Faith is both active and passive | |
| Desertions have real Advancing in the Way to Heaven | |
| in eleven Particulars ib | |
| We are not freed from Law Directions 121 | 1 |
| Actual Condemnation may be, and is separated from | |
| the Law | |
| Two Objections removed | |
| How Works of Holiness conduce to Salvation, three | C |
| Things herein to be distinguished ib | |
| We are to do good Works, both from the Principle of Law and Love | |
| Other three Objections removed ib | |
| Of the Letter both of Law and Gospel; diverse Er | 577 |
| rors of Libertines touching the Point ib | |
| The Scriptures are not to be condemned, because the | Y |
| profit not without the Teaching of the Spirit; prov'd | 1 |
| by Three Reafons | 5 |
| Repentance different from Faith, proved against Li | |
| bertines 12 | |
| Repentance the same in the Old and New Testament 12 | |
| SERMON XIV. | 100 |
| | |
| In what Sense Christ came to save the Lost | |
| A twofold Preparation for Chrift, to be considered in | 7. |
| Conversion is done by foregoing Preparations, and such | |
| Sense of Poverty fitteth for Christ | |
| Senie of Poverty intent for Christ | |
| | e e |

| The TABLE. The Objections of D. Grispe removed; Sinners, as |
|---|
| Sinners, not fit to receive Christ How Christ belongs to Sinners under the Notion of |
| Sinners ib. |
| How the Spirit acts most in the Saints, when they en- deavour least |
| The Marrow of Libertinisin to neglect Sanctification, and to wallow in slessly Lusts ib. |
| Christ's Death mal eth us active in Duties of Holiness. |
| proved from three Grounds |
| How Christ keepeth us from Sin |
| SERMON XV. |
| Eight necessary Duties required of a Believer under |
| Desertion, 1. Patience. 2. Faith, &c. 137 |
| Hope prophesieth glad Tidings at Mid-night 139 |
| It is a bleffed Mark, when Temptations chafeth not a Soul from Duties, illustrated in three Cases 149 |
| It argueth three good Things, to go on in Duties under |
| a Temptation 144 |
| Antinomians take Men off Duties 145 |
| Christ tempted cannot Sin; Saints tempted dare not |
| Faith traffiqueth with Heaven in the saddest Storms 147 |
| Take trainquelli with ricaven in the laudete otorino 147 |
| SERMON XVI. |
| National Sins may occur to the Conscience of the |
| Child of God, in his Approach to God 148 |
| A fubtile humble Pride, the Disease of weak Ones, |
| who dare not apply the Promises Sense of Free-grace humbleth exceedingly ib. |
| How far forth Conscience of Wretchedness hindreth |
| any to come to Christ Whoever doubteth if God will save him, doubteth al- |
| fo if God can fave him |
| Sin keepeth not the Door of Christ to hold out the Sin- |
| ner 155 |
| ‡ 3 Sense |

115 od; the ib. 117 om race 119 ork, ib. ib. ib. ib. ib. iple 124 ib. Er-ib. ib. iple 125 Li-127 128

129 16. fuc-130 132 The

| The TABLE, |
|--|
| Sense of Sin, and Sense of the Grace of Christ, ma |
| confift 15 |
| Holy Walking, and Christ's Excellency, may both b |
| felt by the Believer. Holy Walking confidered |
| as, r. A Duty. 2. A Mean 3. A Thing promi |
| fed in the Covenant of Grace |
| How we may collect our State and Condition from ho |
| ly Walking |
| The Error of D Criffe, and Antinomians herein il |
| Christ a great Housholder The Privilege of the Children of the House |
| The Privilege of the Children of the House it |
| Communion between the Children, and the first Hei |
| Chrift, in Five Particulars |
| The Spirit of an Heir and of a Servant |
| There is a Seed of Hope and Comforts in the hardel |
| Desertions of the Saints, in three Particulares illu |
| firated |
| |
| SERMON XVII. |
| Grace maketh Quickness and Wittiness of heavenly |
| Reasoning 16 |
| Faith contradicteth Christ tempting, but humbly and |
| modeftly 164 |
| The Saints may dispute their State with Christ, when |
| they dare not dispute their Actions 165 |
| We are to accept, humbly, and with Patience, of a |
| wakened Conscience, but not to seek a storming Con- |
| frience ib. True Hamility, and its Way, in seven Particulars. |
| See the Place ib. |
| How we are to esteem every Man better than ourselves |
| 169 |
| The proud Man known afar off ib. |
| Grace's Lowlines in taking Notice of Sinners ib. |
| Causes of Unthankfulness 171 |
| A justified Soul is to confess Sin, proved by three Ar- |
| guments 172 |
| And |

And to mourn for Sin by diverse Reasons If we be not to mourn for Sin committed, because it is pardoned, nor should our Will be averse from the committing of it; because before it be committed, it is also pardoned, as Antinomians teach Libertines conspire with Papists, in the Doctrine of Ju-**Hisication** SERMON XVIII. How Sins are removed in Justification, how not 179 There remaineth Sin formally in the Juftified, proved by Six Arguments How Sin dwelleth in us after we are justified A Twofold Removal of Sin, one Moral or Legal in Justification, another physical in our Sanctification 181 The Difference between the Removal of Sin in Justification, and its Removal in Sanctification Seven Grounds why Sin dwelleth still in the justified Person How Sins past, present and to come, are pardon'd in Justification There's a Twofold Confideration of Justification, but not two Justifications Sins in three divers Respects are taken away, according to Scripture Christ's Sanctification performed on the Cross for Sin, is not formally Justification, but only causatively, fundamentally, or meritorioufly 195 There's a Change in Justification 197 How Sins not committed are remitted ib. There is but one Justification of a Believer, illustra-

There's a Difference between Pardon of Sin, the Juffication of the Person, and the repeated Sense of the Pardon

Justifying Faith is some other Thing than the Sense of Justification 201

The TABLE.

How Fear, or Hope, or Reward of Glory have Influence in our holy Walking 200

Objections removed 202

SERMON XIX.

| The Lord Jesus is so made the Sinner in sufficient sin, as there remaineth no Sin in the Sin pardoned, as Antinomians teach, especially Crispe | Doctor |
|--|--|
| Sin so laid on Christ, as that it leaveth not our Sin | 203 off to be 206 |
| The Guilt of Sin and Sin itself, are not one fame Thing | and the |
| An inherent Blot in Sin, and the Guilt and Sin | Debt of ib. |
| Two Things in Debt, as in Sin | 210. |
| The Blet of Sin, two Ways confidered | ib. |
| A twofold Guilt in Sin, one intrinsical, and Fault; another of the Punishment, and ex | d of the atrinfical |
| Parform where Sin and the Guile of Sin coon | 212 |
| Reasons why Sin, and the Guilt of Sin canno | |
| Christ not intrinsically the Sinner | 213 |
| | 216 |
| Imputation of Sin, no Imagination, no Lie | 217 |
| Reasons proving that Christ was not intrinsical formally the Sinner | 218 |
| What Righteousness of Christ is made ours | 210 |
| The Believer how righteous as Christ, how no | Service State Control of the Control |
| Christ's bearing of our Sins by a frequent Heb | |
| Scripture, is to bear the Punishment due to | |
| and not to bear the intrinsical Blot of our S | |
| How Christ is in our Place | ib. |
| How the Debtor and the Surety be one in La | |
| not intrinfically one | 232 |
| A perplexed Conscience, in a good Sense, is I | |
| confistent with a justified Sinner's Condition | 233 |
| A conditional Fear of eternal Wrath require | d in the |
| Justified, but not an absolute Fear, and yet | |
| | ble |

nflu-

202

for

nce

tor

03

be

06

he

90

of

16.

o.

C

ıl

2

ble of Mind for the indwelling of Sin is required

234

SERMON XX.

The Conscience, in Christ, is freed from Sin, that is, from actual Condemnation, but not from incurring God's Difpleasure by the Breach of a Law, if the Believer fin I am to believe the Remission of these same very Sins, which I am to confess with Sorrow Eight Cases of Conscience resolved from the former Doctrine How we are to forrow for pardoned Sin 243 To be justified is a State of Happiness most desireable, illustrated from the Eternity of the Debt of Sin The smallest and worst Things of Christ are incomparably above the most excellent Things on Earth, illustrated in fix particulars What must Christ himself be, when the worst Things of Christ are so desireable? The Excellency of Christ further illustrated, and the Fullness of our Choice evidenced How to esteem of Christ, illustrated in four Grounds Degrees of Persons younger and older in Grace, in our Lord's House 254 Christ's Family is a growing Family 258 God bringeth great and heavenly Works out of the Day of small Things We are to deal tenderly with weak ones, upon fix Confiderations

SERMON XXI.

The Prevelancy of instant Prayer put forth upon God in eight Acts

Prayer moveth and stirreth all Wheels in Heaven and Earth

263, 264, 265, 266, 267, 268

| The TABLE. |
|---|
| Five Things concerning Faith 270 |
| There is a Preparation going before Faith ib. |
| There is no necessary Connection between Prepara- |
| tions going before Faith, and Faith 271 |
| Affections going before Faith and following after, |
| differ specifically, and not gradually only ib. |
| All are alike unfit for Conversion 272 |
| Some nearer Conversion than others 273 |
| Three Grounds or Motives of Believing ib. |
| Glory, and Christ the Hope of Glory, strong Motives |
| of Believing 273 |
| Faith's Object, the Marrow of God's Attributes, to |
| Faith a catholick Grace required in all our Actions |
| natural and civil, as well as spiritual 276 |
| Christianity how an operous Work 277 |
| The fix Ingredients of Faith 279 |
| Faith turneth all our Acts which are terminated on the |
| Creature, into half Acts 281 |
| Faith hath five Notes of Difference in closing with the |
| Promife 287 |
| Literal Knowledge worketh as a natural Agent 289 |
| Warrants of Applying, fet down in five Politions 290 |
| Eight Ingredients of a counterfeit Faith 297 |
| C.P.D. M. O. N. WYTT |
| SERMON XXII. |
| Thirteen Marks or Ingredients of a strong Faith, and |
| how to discern a weak Faith |
| 1. Strong Praying, a Note of strong Faith 301 |
| 2. Instant Pleading, a Note also ib. |
| Strength of Grace required in Believing ib. |
| Christrewardeth Grace with Grace |
| How Grace beginneth, all supernatural Acts 303 |
| Four Reasons why Grace in the Work of Faith must |
| begin, and so begin, as we are guilty in not follow- |
| Grace is one the Saints, and to them; but Glory is |
| on them, but not to them |
| There |
| |

3 4 5 CS T

| 12 LABLE. |
|--|
| There is a promising of bowing and predeterminating |
| Grace made to supernatural Acts, yet so as God re- |
| |
| serveth his own Liberty: 1. How. 2. When. 3. |
| In what Measure he doth co-operate with the Belie- |
| ver in these Acts 305, 306 |
| |
| Grace to an Angel necessary to prevent possible Sins |
| Const. The American Street Str |
| 3. Note of a strong Faith not to be broken with Temp- |
| tations ib. |
| |
| 4. Faith staying on God without Light of Comfort, |
| a strong Faith Man II O M St 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 |
| a strong Faith 310 5. The fewer Externals that Faith needeth, the strong- |
| er it is within |
| 사 교육하다. 2000년 전략 1000년 1200년 120 |
| |
| Some Cautions in this, that some believe strongly with- |
| out the Help of Comforts ib. |
| Reasons why divers of God's Children die without |
| 사람은 하나는 사람들은 사람들이 아니라 사람들은 아이들을 가게 되었다. 이 사람들이 살아가 되었다면 살아가 되었다면 살아가 되었다면 살아 |
| Comfort 312 |
| |

SERMON XXIII.

| The more of the Word and the less of Reason | i, the |
|---|--------|
| ftronger Faith is | 313 |
| 6 A Faith that can forgo much for Christ, is a t | trong |
| Faith was the years something to the Life | 314 |
| 7. It is a ffrong Faith to pray and believe, when | God |
| feemeth to forbid Praying | 316 |
| 8. Great Boldness argueth great Faith | ib |
| 9. To rejoice in Tribulation | 317 |
| 10. To wait on with long Patience | 318 |
| 11. A humble Faith is a throng Faith | 319 |
| 12. A strong Defire of Communion with Christ | it. |
| 13. Strength of working by Love, argueth a fi | rong |
| Faith | 321 |
| A great Faith is not free of Doubtings | ib. |
| Divers Sorts of Doubtings opposite to Faith | 322 |
| Some Doubting a bad Thing in itself, yet per ac | cidens |
| and in regard of the Person, and Concomitar | irs, a |
| good Sign, and argueth found Grave | 323 |
| | Uf |

| Of a weak Faith Negative Adherence to Christ, not sufficient to saving |
|---|
| Faith A fuffering Faith a strong Faith Faith, in regard of Intention, weak, may be strong in regard of Extention, in three Relations The lowest Ebb of a fainting Faith What of Christ remaineth in the lowest Ebb of a fainting Faith 329 |
| SERMON XXIV. |
| A Stock of Grace is within the Saints, our Grace is not all and wholly in Christ, though it be all from Christ The Powers of the Soul remain whole in Conversion |
| The stock of Grace is to be warrily kept Four Things are to be done to keep the stock without a Craze 336 The Tenderness of Christ's Heart, and strength of Love toward sinners 337 Christ strong in moral Acts, and strongly moderate in natural Acts: The contrary is in natural Men 341 Christ's Motion of tender Mercy as it were natural ib. |
| How Mercy worketh eternally, and secretly, and under Ground, even under a bloody Dispensation ib. Judgment on the two Kingdoms except they repent |
| A rough Dispensation consistent with Tenderness of Love in our Lord Free Love goeth before our Redemption 343 Christ loveth the Persons of the Elect, but hateth their sins A twofold Love of God, one of Good-will to the Per- son, another of Complacency to his own Image in the Person No new Love in God 346 Ch- |

| The TABLE. |
|---|
| Objections of Mr. Denne the Antinomian answered 347 What it is to be under the Law 348 |
| How God loveth us before Time, and how he now |
| loveth us in Time By Faith and Conversion our strate is truly changed be- |
| fore God |
| To be justified by Faith, is not barely to come to the Knowledge that we are justified before we believe |
| Justification not Eternal 356 |
| Faith is not only given for our Joy and Confolation; but also for our Justification, both in our own Soul and before God |
| There's no Warrant in Scripture for two Reconcilia- |
| tions; one of Man's Reconciliation to God, and another of God's Reconciliation to Man 264 |
| another of God's Reconciliation to Man 364. Christ merits no Cause, but an Effect of God's eternal Love ib. |
| What Reconciliation is |
| Joy without all forrow for fin, no Fruit of the King-dom of God |
| The feeing of God, Heb. xii. 14. and the Kingdom. 1 Cor. vi. John iii 3. not the Kingdom of Grace, |
| but of Glory All Acts of Blood, and rough Dealing in God to his |
| own Acts of Mercy |
| SERMON XXV. |
| Omnipotency hath Influence on, 1. Satan. 2. Difeases. 3. Stark Death. 4. Mother-nething. 5. On all Creatures. 6. On fin, to speak to them |
| Obediential Power in the Creation, what it is 370 |
| Omnipotency is (as it were) a Servant to Faith |
| 372 |
| We worship a dependent God 373 We |
| |

325 ving ib.

327 g in 328

29 f a 30

is all,

| THE LABLE. | 100000000000000000000000000000000000000 |
|---|---|
| We have Need of the Devil and other Te | mptations |
| for our Humiliation | 376 |
| Immediate Mercies are the sweetest Mercies, | cleared, |
| 1. In Christ. 2. Grace. 3. Glory. 4. | Comfort |
| 5. The rareft of God's Works | ib |
| The Deceitfulness of our Confidence, when | God and |
| the Creature are joined in one Work | 384 |
| | |

SERMON XXVI.

| Chrift, in four Relations, hath Dominion over D | e- |
|---|-----|
| | 87 |
| | 90 |
| | 6. |
| 1 127111 . | |
| Eight Politions concerning the Will and Affection | 93 |
| | |
| | 6. |
| | 6. |
| The yielding of the Soul to God, and to his Ligh | t, |
| a special Note of a renewed Will | 5 |
| | 6. |
| The less Mixture in the Affections, the stronger an | re |
| | 6. |
| Mind and Affections do reciprocally vitiate one and | |
| | 6. |
| [18] [18] [18] [18] [18] [18] [18] [18] | |
| Spiritual Desires seek natural Things spiritually Carnal Desires seek spiritual Things naturall | y |
| 39 | |
| God submitteth his Liberality of Grace to the Mes | |
| fure of a fanctified Will, in four Confiderations is | |
| Our Affections in their Acts and Comprehension, ar | C |
| far below spiritual Objects, Christ and Heave | n |
| 39 | |
| More in Christ and Heaven than our Faith can reach | |
| in this Life | 2 . |
| an this wife | |

The TABLE,

SERMON XXVII.

ons

ed, fort ib

84

)e-87 90 ib.

| Satan not cast out of a Land | |
|------------------------------|---------------------------|
| lence, both to Satan and | the Party, amplified in |
| four Confiderations | 400 |
| False Peace known | 402 |
| A roaring and a raging Devil | is better than a calm and |
| a fleeping Devil | 403 |
| God's Way of Hardening, a | |
| filent and invisible | 405, 406 |

THE

The TRIAL and TRIUMPH of FAITH:

SERMONI

MARK vii. 24: And from thence he arose, and went into the borders of Tyre and Sidon, and went into an house; and would that no man fould know it: but he could not be bid:

MATTH. xv. 21. Then Jesus went thence, and came into the coasts of Tyre and Sidon.

V. 22. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, for my daughter is grievously vexed with a devil.

MARK vii. 25. For a certain woman whose young (little daughter) had an unclean spirit; heard

of him, and came and fell at his feet.

V. 26. (The woman was a Greek; a Syrophænician by nation) and she besought him, that he would cast forth the devil out of her daughter.

His Text being with-child of Free Grace, holdeth forth to us a Miracle of Note; and because Christ is in the Work in an eminent Manner, and there is here also much of Christ's new Creation, and a Floor planted and watered by Christ's own Hand, a strong Faith in a try'd Woman; it requireth the bending of our Heart to Attention: For, to any feeking

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Jesus Christ, this Text crieth, Come and see. The Words, for their Scope, drive at the wakening of Believers, in Praying (when an Answer is not given at the first) to a fixed and resolved lying and dying at Christ's Door, by continuing in Prayer while the King come out and open, and answer the Desire of the Hungry and Poor. 2. For the Subject, they are a History of a rare Miracle, wrought by Christ, in casting forth a Devil out of the Daughter of a Woman of Canaan: And for Christ to throw the Devil out of a Canaanite, was very like the white Banner of Christ's Love displayed to the Nations, and the King's Royal Standard set up to gather in the Heathen under his Colours. The Parts of the Miracle are,

2. The Place where it was wrought, Mat. 15.21. 2. The Parties on whom, the Mother and the posses'd Daughter: she's describ'd by her Nation.

3. The impulsive Cause, she bearing came, and prayed to Jesus for her little Daughter: In which there is a Dialogue between Christ and the Woman, containing Christ's trying of her, 1. with no Anfwer. 2. with a Refusal. 3. with the Reproach of a Dog. 4. Her Instancy of Faith, 1. In crying till the Disciples interpoted themselves. 2. Her going on in adoring. 3. Praying. 4. Arguing by Faith with Christ, that she had some Interest in Christ, tho' amongst the Dogs; yet withal, (as Grace hath no evil Eve) not envying because the Morning-Market of Christ, and the high Table was the Fews due, as the King's Children; fo she might be amongst the Dogs, to eat the Crumbs under Christ's Table: Knowing that the very Refuse of Christ is more excellent than ten Worlds.

4. The Miracle itself, wrought by the Woman's Faith:

Faith; in which we have Christ's heightning of her Faith. 2. The Granting of her Desire. 3. The Measure of Christ's Bounty, as thou wilt. 4. The

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Mark faith, that the Woman came to Christ in a House: Matthew seemeth to say, that she came to him in the way, as these Words do make good, Send her away, for she crieth after us. Augustine thinketh, that the Woman first came to Christ while he was in the House, and defired to be hid, either because he did not (for offending the Fews) openly offer himself to the Gentiles, having forbidden his Disciples to go to the Samaritans; or, because he would have his Glory hid for a Time; or rather, of purpose he did hid himself from the Woman, that her Faith might find him out; and then refusing to answer the Woman in the House, she still followeth him in the Way, and crieth after him, as Matth faith: For Christ's Love is, 1. Liberal; but yet it must be suited: And Christ tho' he fell not his Love for the Pennyworth of our Sweating and Pains; yet must we dig low for fuch a Gold-mine as Christ. 2. Christ's Love is wife: He holdeth us knocking, while our Defire be Love-fick for him, and knoweth that Delays raiseth and heightneth the Market and Rate of Christ: We under-rate any thing that is at our Elbow. Should Christ throw himself in our Bosom and Lap, while we are in a Morning-sleep, he should not have the Marrow and flower of our Esteem: Tis good there be some Fire in us meeting with Water, while we seek after Christ. 3. His Love must not only lead the Heart, but also draw: Violence in Love is most taking, and Delays of enjoying so lovely a Thing as Christ, breedeth Vio-

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lence in our Affections; and Suspension of Presence oyleth the Wheels of Love, Defire, Joy: Want of Christ is a Wing to the Soul. Interpreters ask what Woman she was? Matthew faith, A Canaanite, not of any gracious Blood, a Syrophænician; for Syrophanicia was in the Border between Palestine and Syria; and it was now inhabited by the Reliques of the Canaanites; a Greek, not by Birth, but because of the Greek Tongue, and Rites brought thither by Alexander and the succeeding Kings of Syria. All the Gentiles go under the Name of Greeks in Scripture-Language, as, Rom. 1. 14. Gal. 3. 28. 1 Cor. 1. 22, 24. not, because they are all Greeks by Nation and Blood; but, because Conquest, Language and Customs stand for Blood and Birth: However, it standeth as no Blemish in Christ's Compt-book, who was your Father, whether an Amorite, or an Hittite, so ye come to him, he asketh not whose you are, so you be his; nor who is your Father, so you will be his Brother, and be of his House.

Mark 7. 24. And from thence he arose, and went into the borders of Tyre and Sidon. Christ wearied of Judea, had been grieved in Spirit with the Hypocrisie of the Pharisees, and the Provocation of that stiff necked People. He was chased away to the profane Pagans. The Hardening of the Jews maketh way to Christ's first and young Love laid upon the Gentiles. Christ doth but draw by a Lap of the Curtain of Separation, and look through to one believing Heathen: The King openeth one little Window and holdeth out his Face, in one Glimpse to the Woman of Canaan; so Chrst's Works of deep Providence are free Mercy, and pure Justice interwoven, making one Web. He departeth

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from the Jews, and fetteth his Face and Heart on the Gentiles, Consider the Art of Providence here: 1. The Devil sometime shapeth, and our wise Lord feweth: Babylon killeth, God maketh alive: Sin, Hell and Death are made a Chariot to carry on the Lord's excellent Work. 2. The Providence of God hath two Sides, one black and fad, another white and joyful: Herefie taketh Strength, and is green before the Sun; God's clearing of necessary and feafonable Truths, is a fair Side of that same Providence. Adam's first Sin was, the Devil and Hell digging a Hole through the comely and beautiful Frame of the Creation of God; and that is the dark Side of Providence: But the Flower of Jesse fpringing up, to take away Sin, and to paint out to Men and Angels the Glory of a Heaven, and a new World of free Grace; that is a lightfome Side of Providence: Christ scourged, Christ in a Case that he cannot command a Cup of Water; Christ dying, shamed, forsaken, is black: But Christ in that same Work, redeeming the Captives of Hell, opening to Sinners forfeited Paradife; that is fair and white: Foseph weeping in the Prison for no Fault, is foul and sad; but Joseph brought out to reign as half a King, to keep alive the Church of God in great Famine, is joyful and glorious. The Apostles whipp'd, imprisoned, killed all the Day long, are lad and heavy; but sewed with this, that God causeth them always to triumph, and fow the favour of the Knowledge of Christ; and Paul riding on his iron Chains, and exalting Christ in the Gospel, through the Court of bloody Nero, maketh up a fair, comely Contexture of Divine Providence. God, in all his Works, now when he raineth from Heaven a fad Shower of Blood on the Three King-A 3

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doms, hath his one Foot on Justice, that Wrath may fill to the Brim the Cup of Malignants, Prelates and Papists; and his other Foot on Mercy, to wash away the Filth of the Daughter of Zion, and to purge the Blood of Jerusalem in the midst thereof, by the Spirit of Judgment, and by the Spirit of Burning. And this is God's Way and ordinary Path-rode, Psal. 25. 10. And in one and the same Motion, God can walk both to the East and to the West, and to the North and the South.

U/e. 'Tis our Fault, that we look upon God's Ways and Works by Halves and Pieces; and fo we often see nothing but the black Side, and the dark Part of the Moon: we mistake all, when we look upon Men's Works by Parts, an House, in the building, lying in an hundred Pieces, here Timber, here a Rafter, there a Spar, there a Stone; in another Place half a Window, in another Place the Side of a Door: There's no Beauty, no Face of an House here: Have Patience a little, and fee them all by Art compacted together in Order, and you'll fee a fair Building. When a Painter draweth the Half of a Man, the one Side of his Head, one Eye, the left Arm, Shoulder and Leg, and hath not drawn the other Side, nor filled up with Colours all the Members, Parts, Limbs, in its full Proportion; 'tis not like a Man: So do we look on God's Works by Halves or Parts, and we fee him blooding his People, scattering Parliaments, chafing away Nobles and Prelates, as not willing they should have a Finger in laying one Stone of his House; yet do we not see, that in this Dispensation the other Half of God's Work makes it a fair Piece: God is washing away the Blood and Filth of his Church, removing these from the

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Work, who would cross it. In bloody Wars, malignant Soldiers riping up Women with Child, waste, spoil, kill; yet are they but purging Zion's Tin, Brass and Lead, and such reprobate Metal as themselves. Jesuites and false Teachers are but God's Snuffers, to occasion the clearing and snuffing of the Lamps of the Tabernacle, and make Truth more naked and obvious.

SERMON II.

And he went into a House, and would that no Man should know it.

His Will, according to which it is faid, He would that no Man should know it, was his humane Will, according to which the Lord Jesus was a Man as we are, yet without Sin; which was not alway fulfilled, for his divine Will, being backed with Omnipotency, can never be refisted: It overcometh all, and can be refifted by none. Confider what a Christ we have, one who as God, hath a standing Will that cannot fall, Isa. 14. 24. He doth all his Pleasure: His Pleasure and his Work are commensurable, Isa. 46. 10, 11. Psal. 135. 6. Plal. 115. 3. Yet this Lord did stoop to low, as to take to himself Man's Will, to submit to God and Law. And fee how Christ, for our Instruction, is content, that God should break his Will, and lay it below Providence, Matth 26. 39. O! fo little and low as great Jesus Christ is, all is come to this, O my Father, remove the Cup; Nevertheless, not as I will, but as thou wilt. Christ and his Father hath but one Will between them both, John 5. 30. I feek not mine own Will, but the Will of A 4 the

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the Father that sent me. Rom. 15. 3. For even Christ pleased not himself. 'Tis a Sign of Conformity with Christ, when we have a Will so mortified, as it doth ly level with God's Providence. Aaron's Sons are killed, and that by God immediately from Heaven with Fire, a Judgment very Hell-like, Lev. 10. 3. And Aaron held his Peace, a Will'lying in the Dust under God's Feet, so as I can fay, (Let his Will, whose I am, enact to throw me in Hell, he shall have my Vote) is very like the Mother-rule of all fanctified Wills, even like Christ's plyable Will. There is no Iron-sinew in Christ's Will, it was easiely broken, the Top of God's Finger with one Touch, broke Christ's Will, Heb. 10. 9. Lo, I come to do thy Will, O. God. O! but there is a hard Stone in our Will, the stony Heart is the stony Will; Hell cannot break the Rock and the Adamant, and the Flint in our Will, 1 Sam. 8. 19. Nay, but we will have a King; whether God will or no, Fer. 18. 12. God's Will standeth in the Peoples Way, bidding them return. They answer, There is no Hope, but we will walk after our own Devices. Hell, Vengeance, Omnipotency croffed Pharaob's Will, but it would neither bow nor break, Exod. 9. 27. But the Lord bardned Pharaoh's Heart, that he would not let the People go. There be two Things in our Will, 1. The natural Frame and Constitution of it. 2. The Goodness of it. The Will of Angels and of finless Adam is not effentially Good, for then Angels could never have turned Devils; therefore the Constitution of the Will needeth supervenient Goodness, and confirming Grace, even when Will is at its best. Grace, Grace now is the only Oyl to our. Wheels. Christ hath taken the Castle, both Inworks

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works and Out-works, when he hath taken the Will, the proudest Enemy that Christ hath out of Hell: When Saul renders his Will, he renders his Weapon; this is Mortification. When Christ runneth away with your Will; as Christ was like a Man that had not a Man's Will; fo Saul, Acts 9. 6. Trembling and astonished, said, I ord, what wilt thou have me to do? 'Tis good when the Lord trampleth upon Ephraim's fair Neck, Hof. 10. 11. There is no Goodness in our Will now, but what it hath from Grace, and to turn the Will from Evil to Good, is no more Nature's Work, than we can turn the Wind from the East to the West: When the Wheels of the Clock are broken and rusted, it cannot go: When the Bird's Wing is broken, it cannot fly: When there is a Stone in the Sprent and In-work of the Lock, the Key cannot open the Door. Christ must ovl the Wheels of misordered Will, and heal them, and remove the Stone, and infuse Grace (which is Wings to the Bird) if not, the Motions of Will are all Hell-ward.

But he could not be hid, for a certain Woman, &c. Christ sometime would be hid, because he hath a Spirit above the Peoples windy Air, and their Hosanna; 'tis a Spirit of Straw, naughty and base, that is burnt up with that which hindered. Themistocles to Sleep. Honour me before the People, was cold Comfort to Saul, when the Prophet told him, God had rejected him. But Christ defired not to be hid from this Woman, he was seeking her, and yet he flyeth from her: Christ in this is such a Flyer as would gladly have a Pursuer. 2. Faith sindeth Christ out when he is hid, Isa. 45. 15. Verily thou art a God that hid-

The Trial and SERM. 2 IO est thyself: But Faith seeth God under his Mask. and through the Cloud; and therefore Faith addeth, O God of Ifrael the Saviour: Thou hideft thyself, O God, from Ifrael, but Ifrael findeth thee, Ver. 17. Ifrael shall be faved in the Lord. with an everlasting Salvation. God casteth a Cloud of Anger about himself, he maketh Darkness his Pavilion, and will not look out; yet 70b feeth God, and findeth him out many hundred Miles, Chap. 19. 26. Tet in my Flesh shall I see God. 3. Reason, Sense; nay, Angels seeing Christ between two Thieves dying, and going out of this World, bleeding to death, naked, forfaken of Friend and Lover, they may wonder and fay, O Lord, what dost thou here? Yet the Faith of the Theif found him there, as a King, who had the Keys of Paradife, and he faid in Faith, Lord, remember me when thou comest into thy Kingdom, Luke 23. 42. 4. Faith feeth him as a Witness, and a Record in Heaven, Job 16. 19, 20. even when God cleaveth Job's Reins asunder, and poureth out his Gall upon the Ground, ver. 13. Believe then that Christ glowmeth, that he may kiss; that he cuts, that he may cure, that he maketh the living Believer's Grave before his Eyes, and hath no Mind to bury him alive: He breatheth the Smoak and the Heat of the Furnace of Hell on the Soul, when Peace, Grace, and Heaven is in his Heart: He breaketh the hollow of Faceb's Thigh, fo as he must go halting all his Days; and 'tis his Purpose to bless him. Whereas we should walk by Faith, we walk much, even in our spiritual Walk, by Feeling and Sense; we have these Errors in our Faith, we make not the Word of Promise the Rule of our Faith, but only Dispensation. Now God's Dispensation is foot-

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less and innocent, and white; yet it is not Scripture to me, nor all the Dispensation and Providence feemeth to speak the Word of God: Ramhorns speaketh not taking of Towns in an ordinary Providence, as Spear and Shield and an Hoft of fighting Men doth. Killed all the Day long, and estimated as Sheep for the Slaughter, speaketh not to me that God's People are more than Conquerors through him that loved us, Rom. 8. 36, 37. Our Faith, in reference to Dispensation, is to do two Things. To believe in general, tho' Dispensation be rough, stormy, black; yet Christ is fair, sweet, gracious; and, that Hell and Death are Servants to God's Dispensation toward the Children of God: Abraham must kill Isaac; yet in Isaac as in the promised Seed, all the Nations of the Earth are bleffed. Ifrael is foiled, and falleth before the Men of Ai; yet Ifrael shall be saved by the Lord: Judah shall go into Captivity, but the dead Bones shall live again, read the Promise in general, engraved upon the Dispensation of God: Garments are rolled in Blood in Scotland and England: The Wheels of Christ's Chariot, in this Reformation, go with a flow Pace; the Prince is averse to Peace, many Worthies are killed, a forreign Nation cometh against us; yet all worketh for the best to those that love God. Hope biddeth us to wait the Lord's Event: We fee God's Work, it cometh to our Senses, but the Event that God bringeth out of his Work, lyeth under Ground, Dispensation is as a Woman traveling in Birth, and crying out for Pain, but she shall be delivered of two Men-Children: Mercy to the People of God, Justice to Babylon: Wait on till the Woman bring forth, tho' you fee not the Children.

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2. We trust Possession in our Part, more than Law, and the Fidelity of the Promise on God's Part; Feeling is of more Credit to us than Faith. Sense is furer to us than the Word of Faith; many weak ones believe not Life eternal; because they feel it not; Heaven is a Thing unfeen, and they find no Confolation and Comfort, and fo are disquieted: If we knew that believing is a bargaining and a buying, we should see the Weakness of many; should any buy a Field of Land, and refuse to tell down the Money, except the Party should lay all the Ridges, Acres, Meadows, and Mountains on the Buyer's Shoulders, that he might carry them home to his House, he should be incredulously unjust: If any should buy a Ship, and think it no Bargain at all, except he might carry away the Ship on his Back, should not this make him a ridiculous Merchant? God's Law of Faith, Christ's concluded Atonement is better and furer than your Feeling; all that Sense and Comfort faith, is not Canonick Scripture, it is Adultery to feek a Sign; because we cannot rest on our Husband's Word.

SERMON III.

Quest. D Ut cannot Christ be hid? Answ. Not of D himself. It is hard to hide a great Fire, or to cast a Covering upon sweet Odours that they fmell not : Christ's Name is as a sweet Ointment poured out, he is a Mountain of Spices, and he's a strong Savour of Heaven, and of the higher Paradise; You may hide the Man that he shall not see the Sun; but you cannot cast a Garment over the Body of the Sun, and hide Day-light. From

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From which it appeareth that Christ cannot be hid.

1. In his Cause and Truth, the Gospel is scourged and imprisoned when the Apostles are so served; yet it cometh to Light and silleth ferusalem, and silleth all the World. What was done to hide Christ? when he and his Gospel is buried under a great Stone, yet his Fame goeth abroad; Death is no Covering to Christ, Papists burn all the Books of Protestants, they kill and slay the Witnesses, Antiochus and the persecuting Emperors throw all the Bibles in the Fire; but this Truth cannot be hid, it triumpheth: As soon pull down Jesus from his royal Seat at the right Hand of God, as Babylon, Prelates, Papists, Malignants, in these three Kingdoms, can extinguish the People and Truth of Christ.

2. Believers cannot hide and dissemble a good or an ill Condition in the Soul; the Welbeloved is away, and the Church's Bed cannot keep her: All the Watchmen, all the Streets, all the Daughters of Ferusalem, yea, Heaven and Christ must hear of it, Cant. 3. 1, 2, 3. Cant. 5. 6, 7, 8. Mary Magdalane's Bed, and a Mornings-sleep, and the Company of Angels and Apostles cannot dry her Cheeks. Woman, what ails thee? (faith the Angel) O she weepeth! O what aileth me? They have taken away my Lord, and I know not where they have laid him. O Apostles! Where is he? O Sir Angel tell me if you faw him? O Grave! O Death! Shew me, is my Lord with you? The Love of Christ is no Hypocrite: I grant some can for a Time put a fair Face on it, when Christ is abient; but most of the Saints look as a Bird tallen from the Raven, as a Lamb fallen out of the Lion's Mouth,

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as one too foon out of Bed in the Morning; O fick of Love! O shew him! I charge you tell him, Watchmen, Daughters of Jerusalem, that I am fick of Love: Love is a paining, severous, tormenting Sickness: Grace cannot put on a laughing Mask, when sweet Jesus is hidden: Love hath no Art to conceal Sorrow, the Countenance of David, Psalm 42. 5. is fick, there's Death in his Face, when God

is not the Light of his Countenance.

3. The Joy of his Presence cannot be hid, she cannot but tell and cry out, O fair! O white Day! He is come again, Cant. 3. 4. It was but a little that I passed from him, but I found him whom my Soul loved. She numbred all the Miles she travelled while her Lord was absent: Joy will speak, 'tis not dumb, Cant. 7. 9. The Roof of my Mouth (is) like the best Wine for my Beloved, that goeth down sweetly, causing the Lips of those that are assept to speak. Matth. 9. 15. Can the Children of the Bed-chamber mourn as long as the Bridegroom is with them? (i. e.) They cannot choose but rejoyce.

4. Grace in a fincere Professor, and Christ cannot be hid, there came a good sair Breath with a Blast of sweet West-wind of Heaven on Joseph of Arimathea, the Time was ill, Christ was dead; and he can dissemble no longer, Mark 15. 43. 702-unous sionals, with much Daring and Boldness, he went into Pilate with a Petition: I besech you my Lord Governor, let me have this Jesus his dead Body: There was some Fire of Heaven in this bold Profession; What would this be thought of, to see a noble and honourable Lord-Judge with a dead and crucissed Man's Body in his Arms? But Faith knoweth no Blushing: Grace cannot be assumed;

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ashamed; there was a straight Charge laid on the Apostles, Preach no more in the Name of Jesus, Acts 4. 13. Peter and John, with a mappinsia, boldly say, 20. We cannot but speak the Things we have heard and seen: Lay as heavy Weights as Death, burning quick, sawing as sunder, on the Sincerity of Faith in the Martyrs it must up the Mountain. David's Grace, Psal. 39. 1. was kept in as with a Muzzle put on the Mouths of Beasts: It was as Coals of Fire in his Heart, and he behoved to speak evan before the Wicked; I believed

ed, therefore I spake, Psal. 119. 10.

5. When Jeremiah layeth unlawful Bands on himself, To speak no more in the Name of the Lord; there is a Spirit of Prophecy lying on him, he is not Lord of his own Choice, Fer. 20. 9. But his Word was in my Heart, as a burning Fire shut up in my Bones, and I was weary with forbearing, and I could not stay: There's a Majesty of Grace on the Conscience of the Child of God, that must break out in holy Duties; tho' Temptation should hide Christ in his Grace, tempted Foseph is overawed with this, Gen. 29. 9. How can I then do this great Wickedness, and sin against God? This awfome Majesty of the Grace of God's Fear, causeth Foseph see nothing in Harlotry but pure, unmixed Guiltiness against God; there's an overmattering Apprehension of Christ's Love, 2 Cor. 5. 14. that constraineth Paul to out the Love of Christ, in dedicating himself to the Service of the Gospel. Tho' Paul would not have preached; yet he had a Sum to pay, Rom. 1. 14. I am Debtor both to the Greeks and the Barbarians, both to the Wife and unwife. Grace awed him, as a Debt layeth Petters on an ingenious Mind, he cannot but

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6. God's Defertion cannot fo hide and overcloud Christ; but against Sense the Child of God must believe; yea, and pray in Faith, Psal, 22. 1. My God, my God, why hast thou for saken me? 2. O my God I cry by Day. Tho' Sin over-cloud Christ, and David sall in Adultery and Blood, there's a Seed of Christ, that must cast out Blossoms, he cannot but repent and sorrow. God's Decree of Grace in the Execution of it, may be broken in a Link by some great Sin, but Christ cannot but sodder the

Chain, and raise the fallen Sinner.

Use. It shall be useful then for the Saints, when the Spirit cometh in its Stirrings and impetuous Acts, to co-operate with him, and to answer his Wind-blowing: 'Tis good to hoise up Sail and make out, when a fair Wind and a strong Tid calleth: Sometime Grace maketh the Hear; as a hot Iron, 'tis good then to smite with the Hammer: When your Spirit is docile, and there cometh a Gale of Christ's sweet West-wind and rusheth in with a Warmness of Heart in a praying Disposition, to retire to a Corner and pour out the Soul before the Lord, as we are to take Christ at his Word, fo are we to take Christ's Spirit at his Work: He knocketh, knock thou with him: His Fingers make a Stirring upon the Handles of the Bar, and drop down pure Myrrhe, Let thy Heart make a stirring with his Fingers also. I grant, Wind maketh failing, and all the Powers on Earth cannot make Wind; yet when God maketh Wind, the Sea-men may draw Sails and launch forth: God preventeth in all these, the Spirit beateth Fire out of our Flint, we are to lay to a Match and receive, reach in the

Teart under the Stirrings of Free-Grace, obey Difofitions of Grace as God himself; when the Sun iseth the Birds may sing, but their singing is no

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2. 'Tis no Truth of God that some teach, That he Justified in Christ are of Duty always tied to one and the same constant Act of rejoicing, without ny Mixture of Sadness and Sorrow, for so they canot, 1. Obey and follow the various Impressions of he Lord's Absence and Presence, of Christ's Seabbing and flowing, of his shining and smiling, and his lowering and frowning. 2. The Faith of a justified Condition doth not root out all Affections; nay, not Love, Faith, Defire and Joy, if there be fin remaining in the Justified, there's place of Sadness, for Fear, for Sorrow: For the Scum of Affections are removed by Christ, not the Affections themselves. 3. Christ, for mere Trial sometimes, for Sin other Times, doth cover himself with a Cloud, and withdraw the Sense of his Favour: And 'tis a cursed Toy, that is on Foot, when the Lord hideth his Face. The Love of Christ must be sick and fad : I mean the Lover, when the Beloved is under a Cloud: It is not the new World with the regenerate Man here, nor a Land where there is nothing but all Summer, all Sun, neither Night nor Clouds, nor Rain, nor Storm, that is the Condition of the scond Paradise, of the better Adam. 4. 'Tis a just and innocent Sorrow, to be grieved at that which grieveth the holy Spirit, and when the Lion roreth, all the Beasts of the Field are afraid. Grace maketh not Job a Stock, nor Christ a Man who cannot weep.

And behold, a Woman of Canaan: And a certain Woman, Matth. 15. Mark 6. Of the Woman

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1. But one Person of all Tyrus and Sidon came to him. 2. She was a Syrophomician by Nation. 3. Her Condition, She had a Daughter vexed with a Devil. 4. With an unclean Devil. 5. The nearer Occasion, She heard of him. 6. She adored. 7. She prayed, and so Way is made to the Conference between Christ and her: And to the Trial

SERM. 3

and Miracle.

A certain Woman. There is but one of all Tyrus and Sidon who came to Christ. 1. It beseemeth the Mercy of the good Shepherd, to leave ninety and nine Sheep in the Wilderness, and go after one which was loft, Luke 15. 4. And when all is done (alas) he hath but one of an whole hundred. Christ hath not the Tithe of Mankind: He maketh a Journey while he is wearied and thirsty through Samaria; yea, and wanteth his Dinner for one Woman at that Draught of his Net, and thinketh he dineth like a King, and above, if he fave one, John. 4. 33, 34. O sweet Husband's Word, Jer. 3. 14. I am married to you, and I will take you, one of a City, and two of a Tribe, and I will bring you to Zion. Christ taketh Sinners not by Dezens, not by Thousands ('tis but once in all the Word, Acts 2. that three thousand are converted at once) but by one's and two's. Tho' Israel be as the sand of the sea, yet a remnant shall but be savед, то наталегина, Rom. 9. 27. Па. 10. 22. Reliques and Refuse shall be faved only. 2. Common Love scarce amounteth to Grace, because Grace is separative, and singleth out one of many, all graced Persons are privileged Persons, Heaven is a House of chosen and privileged ones; there's no common Stones in the New Jerusalem, but all precious Stones, the Foundations Saphyrs, the Wine

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Windows Agats and Carbuncles, all the Borders of pleasant Stones, Isa. 54. 11, 12. 3. Christ's Way lyeth fo, of two grinding at the Mill, of two in the Field together, of two in one Bed, Christ will have but one; Christ often will not have both Husband and Wife, both Father and Son; but the one Brother, Jacob, not Esau: Of a whole House, Christ cometh to the Devil's Fire-side, and chooseth one, and draweth him out, and leaveth all the Family to the Devil. 4. Christ knoweth them well whom he chuseth: Grace is a rare Piece of the Choice and Floor of the Love of Heaven, there be many common Stones, not many Pearls, not many Diamonds and Saphyrs. The Multitude be all Arminians from the Womb, every Herefy is a Piece of the old Adam's wanton Wit; Thousands go to Hell, black Hereticks and Heterodox, as touching the Doctrine of themselves, every Man hath Grace if you believe himself; Unusquisque est in ea beresi, every Man taketh Heaven for his Home and Heritage; Dogs think to rest in Christ's Bosom, Men naturally believe, tho' they be but up and down with Christ; yet Christ doth so bear them at Good-will, as to give Grace and Glory.

Object. 1. God's Love is not infinite, if it be linited to a few. Ans. This should conclude, that there be an infinite Number of Men and Angels to whom God's Love to Salvation is betrothed in Affection; but his Love is infinite in its Act, not in ts Object: The Way of carrying on his Love is

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Object. 2. To ascribe God's not loving of Men, to God's Disposition, Heart, Will, and Pleasure, and not our Defects, is Blasphemy. Answ. The Lord scribeth his having Mercy, and his hardening to

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his own Free-will, Rom. 9. 17. Exod. 33. 19. and his Love is as free as his Mercy, and by this Means God's first Love to us should arise from our Love preventing his, contrary to his own Word, Deut. 7. 7. Eph. 2. 3, 4. Tit. 3. 3. 2 Tim. 1. 9. and Man should be the first Lover of the two, the Creature then putteth the Lord in his Debt, and giveth first to God, and God cannot but recompence, Isa. 60. 13, 14. Rom. 11. 34, 35. Now, 'tis no Shame for us to live and die in the Debt of Christ: The Heaven of Angels and Men is an House of the Debtors of Christ, eternally engaged to him, and shall stand in his Debt-book Ages without End.

Object. 3. Infinite Goodness may as soon cease to be, as not be good at all, to withhold Mercy from any. Answ. Every Being of reprobate Men and Devils is a Fruit of God's Goodness, but of Free-goodness, else God should cease to be, if he should turn his Creatures to nothing, for he should cease to be good to Things without himself, if these were all turned to their poor Mother-nothing.

2. Mercy floweth not from God essentially, especially the Mercy of Conversion, Remission of Sins, Eternal Life, but of mere Grace; for then God could not be God, and deny these Favours to Reprobates: Freedom of Mercy and Salvation is as infinitely sweet and admirable in God, as Mercy

and Salvation itself.

Object. 4. But God is so essentially good to all, as he must communicate his Goodness by way of fuscie, in order to free Obedience, and that is Life eternal to those who freely believe and obey. Ans. But the great Enemy of Grace, Ja, Arminius teacheth us, that all the Freedom of Grace, Rom

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p. is refolved in the free Pleasure of God, in which he freely, and withour Hire, purposed to reward Faith, not the Works of the Law with Life eternal; whereas it was free to him to keep another Order, if so it should seem good to him, and by this Means God is yet freely, and by an Act of pure Grace not effentially good to all, even in communicating his Goodness, by way of Juflice: For what God doth by Necessity of his Nature and Essence, that he cannot but do; but sure it is, by no Necessity of Nature doth the Lord reward Works, Faith, or any Obedience in us with the Crown of Life eternal: He may give Heaven freely without our Obedience at all, as he giveth the first Grace freely, Ezek. 16. 6, 7, 8. Rom. 5. 10. Eph. 2. 3, 4. But this is furer, the fewer have Grace, Grace is the more Grace, and the more like itself and free.

Object. 5. But I have a good Heart to GOD.

Ansiw. A quiet Heart sleeping in a false Peace, is a bad Heart: Most of Sinners give their Souls to the Devil by Thest; they think they are failing to Heaven, and know nothing till they shore, sleeping in the Land of Death, Matth. 7. 21, 22, 23. Luke 16. 27, 28.

Object. 6. Why, but God hath bestowed on me many Favours, and Riches in this World. Ans. God's Grace is not graven on Gold; it should be but the Logick of a Beast, if the slaughter Ox should say, The Master favoureth me more than any Ox in the Stall: I am free of the Yoke that is upon the Neck of others, and my Pasture is

satter than theirs.

Obj. 7. The Saints love me. Answ. The Saints can missather their Love, and love where God loveth not.

B 3 Object.

Obj. 8. Ail the World loveth me. Ans. You are the liker to be a Step-child of Jerusalem and of Heaven; for, the World loveth its own, John 15. 19. Better it were to have the World a Step-mother, than to be no other, but to ly in such a Womb, and suck such Breasts.

Obj. 9. I believe Life eternal. Ans. That Faith is with-child of Heaven; but see it be not a false Birth: Few or none come to Age, and none clothed in White, and crowned, but they were jealous of their Faith, and seared their own Ways. Natural

Men stand aloot from Hell and Wrath.

SERMON IV.

The Woman was a Greek, a Syrophænician by Nation.

MUCH Wo is denounced by the Prophets a-gainst Tyrus and Sidon; yet Sweet Fesus draweth by the Curtain, and openeth a Window of the Partition, and faveth this Woman. Lo here Christ planting in the Wilderness, the Cedar, the Shittah Tree, the Myrtle, the Oil Tree, Ifa. 41. 19. And here, Isa. 55. 13. is fulfilled: And in stead of the thorn (what better are Sidonians than Thorns?) shall come up the Fir-tree, and in stead of the Bryar shall come up the Myrtle-tree: (And no Praise to the Ground, but to the good Husbandman,) And it shall be to the Lord for a Name, for an everlasting Sign, that shall not be cut off. Christ then can make and frame a fair Heaven out of an ugly Hell, and out of the knottiest Timber he can make Vessels of Mercy for Service in the high Palace of Glory. 1. What are they all, who are now glonov 100 an feve cha is a hat Ink the ty. in tha in : hat ed hir ma P as bir

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glorified? The fairest Face that standeth before the Throne of Redeemed Ones, was once ink'd and black'd with Sin: You should not know Paul now, with a Crown of a King on his Head; he looketh not now like a Blasphemer, a Persecutor, an injurious Person. The Woman that had once seven Devils in her, is a Mary Magdalene far changed; and Grace made the Change. 2. Grace is a new World, Heb. 2. 5. The Land of Grace hath two Summers in one Year, Isa. 33. 24. The Inhabitants shall not say, I am sick; the People that dwell therein, shall be forgiven their Iniquity. John 11. 26. Whosoever liveth, and believeth in me, shall never die. They are not mortal Men that are in Grace; there's neither Sickness nor Death in that Land. 3. We fay of fuch a Physician, He hath cured Diseases that never Man could, he cured stark Death; then you may commit your Body to him, he is a tried Physician, 1 Tim. 1.16. Christ hath made a curious Samplar of Mercy of the Apostle Paul; for in him he hath shewn all long-suffering, for a Pattern to them that should hereafter believe in him to Life Eternal. Heaven is a House full of Miracles; yea, of Spectacles and Images of Free Grace. You may intrust your Soul, with all its Diseases, to Christ; he hath given many rare Proofs of his tried Art of Grace; he hath made many black Limbs of Hell, fair Saints in Heaven; fuch a Man, fuch an Artificer threw down an old Dungeon of Clay, and made it up a fair Palace of Gold.

Obj. But what am I, a Lump of unrepenting Guiltiness and Sin, to such a Vessel of Mercy as holy Paul, and repenting Mary Magdalene? Ans. Grace, as it is in God, and Fitness to receive Grace in us, is just alike to all. There was no more Rea-

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fon why Paul should obtain Mercy, than why thou, or any other Sinner like thee, should obtain Mercy. There's alike Reason for me to have noble and broad Thoughts of the rich Grace of Christ, as for Abraham, Moses, David, all the Prophets and Apostles to believe, There was no greater Ransom given by Christ to buy Faith and free Grace for Noah, Job and Daniel to Moses and Samuel, than to poor and finful me: 'tis one Caufe, one Ransom, one free Love. If there had a nobler and worthier Redeemer died for Moses and Paul, than for you and me; and another Heaven, and a freer Grace purchased to them, than to me; I should have been discouraged: Grace is Grace to thee, as to meek Moses; Christ is Christ to thee, as to believing Abraham. And further, The fame Grace that is here, is in Heaven; 1. As Faiththat is freely given us, is the Conquest of the new Heir Jefus Chrift, John 6. 44. Phil. 1. 29. Eph. 1. 3. to are all Christ's Bracelets about our Neck in Heaven, and the Garland of Glory, the free Grace of God: 'Tis the fame Day-light when the Sun hreaketh forth out of the East, and at Noon-day in the highest Meridian: Tho' we change Places when we die, we change not Husbands. 2. We Rand here by free Grace, Rom. 5. 2. Repentance and Remission of Sins are freely given here to 1/rael by the exalted Prince Christ Jesus, Acts 5. 31. Our Tears are bought with that common Ranfom; so the high Inns of the Royal Court of Heaven, is a free and open House, and no Bill put upon the Inhabitants; neither Fine, nor Stent, nor Excise, nor Assessment, nor Taxation, all is upon the Royal Charges of the Prince of the Kings of the Earth: There is no more Hire, Merit, Wa-

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ges, or Fees there than here; the Income of Glory for Eternity, and the Liferent of Ages of Bleffednels, is all the Good will of him which fitteth on the Throne. Every Apple of the Tree of Life is Grace; every Sip, every Drop of the Sea and River of Life, is the Purchase of the Blood of the Lamb that is in the Midst of them. 3. They be as poor without Christ who are there, as we are: Glory is Grace, and their Dependency for Ages of Ages is that, Rev. 7. 17. That the Lamb which is in the Midst of the Throne, does feed them, and lead them unto living Fountains of Waters, and God swipeth all Tears away from their Eyes: Then they cannot walk there alone, but as the Lamb leadeth them; and if Christ were not there, or if he should take Grace, Glory, and all his own Jewels and Ornaments from Moses and Enoch, there should remain no more there but poor Nature: As good Angels do there not fall, because in Christ, the Head of Angels, they are confirmed, (and if they lacked this confirming Grace, they might yet fall, and become Apostate Devils) so the Glorified in Heaven do therefore stand, and are confirmed in the Inheritance, not by Free Will there more than here; but by immedate Dependence of Grace on the Lamb, whom they follow whitherfoever he goeth. Grace then, for Kind, is as good as Heaven: Glory, Glory to our Ranfom-payer.

3. Her little Daughter was vexed (she saith)
names Samoniceran, she is exceedingly devilled, or
grievously tormented with a Devil. Then observe,
That common Punishments of Sin, and sad Afflictions doth follow justified Persons, as well as
the Wicked; for it was a sad Burden to the Mother.

that

that the Devil had fuch a Dominion over her Daughter; yet the Text cleareth, That she was a justified Person, as her Instancy of Praying, Adoring, and great Faith, even prevailing over Christ, under sad Trials, do manifestly evidence: And we fee the Reasons that the Scripture alledgeth, 1. That the Gold of precious Faith, and the upright Metal therein, may be feen, 1 Pet 1. 7. Afflictions are the Servants and Pursevants of the accusing Law, fent out to cause us lay hold, by Faith, on Peace made, and Pardon purchased in Christ. The hot Furnace is the Work-house of Christ; in that Fire he taketh away the Scum, the Drofs, the Refuse of the true Metal, that Faith may be found unto Praise and Honour, and Glery at the Appearance of Fefus Christ. 2. Afflictions drive us to feek God, they being God's Firemen, and his hired Labourers, fent to break the Clods, and to plough Christ's Land, that he may fow Heaven there; but Christ must bring new Earth to the Soil. In Prosperity we come to God, but in a common Way, as the grave Man came to the Theatre, only that he might go out again; but in Trouble, the Saints do more than come; they make a friendly Visit when they come: Also the Prayers of the Saints in Prosperity, are but Summer Prayers, flow, lazy, and alas! too formal: In Trouble, they rain out Prayers, or cast them out in connatural Violence, as a Fountain doth cast out Waters: Both these are in one well expressed by the Prophet, Isa. 26. 19. Lord, in Trouble they have visited thee; they pour a Prayer noben thy chastning Hand is on them, Vatabulus expoundeth [Malmad] a Murmuring, or Prayer which Trouble poureth out. The Chaldee Paraphrase turneth it silentium, Silence, because the ConCor Go 5. 1 3. the 8. Sin ner 11, of t ing Sto fon

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Conscience awakened is filent: 'tis a Prophecy, what God's Fire doth effectuate; which you have, Hof. 5. 15. In their Affliction they will feek me early. 3. We must be made like Christ in the Cross and the Crown, 2Tim. 2.12. and conform to him, Rom. 8. 29. Christ is the Corner-stone, tho' there was no Sin in him, yet before he was made the Chief Corner-stone, he was by Death hammered, Acts 4. 10, 11, 12. And much more, the Strokes and Smiting of the Crois must knock down all the Superfluity of Naughtiness, and every Height, till by smoothing and clipping, the Child of God be made a Stone, in Breadth, Length, Proportion, Smoothness, fome Way conform to the first Copy, and to Christ the Samplar-stone. There is a 4th Reason, but 'tis a controverted one, The justified Person may be afflicted for Sin: Some teach that this is Popery, to affirm, That the Justified bear the Punishment of their Sin; because, Christ only was wounded for our Iniquity, and did bear, in his own Body, our Sins on the Tree; therefore (fay they) Respect. seemeth to be had (as one speaketh) to Sin, not principally, but secundarily and occasionally; not as it offendeth God, (who by that one Sacrifice is for ever pacified, Heb. 10. 14. Matth. 3. but as it offendeth and diseaseth the Minds of the Faithful; not that Afflictions simply, properly and immediately do ease, quiete and cure the Conscience; (for their natural Effect is to deject and terrify, as Appendixes of the Law) but that they awaken and stir up our Dulness, to a lively Apprehension of Christ's Righteousness: And so while God, as a Father, correcteth for Sin, Sin hath not properly with God, the Nature of Sin, which is an Offence of Divine Justice; but is considered as a Disease troubling

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troubling his Child; which in Love, and in Pity, he feeketh to make Riddance of, in Manner aforesaid, and not in Anger and Displeasure.

'Tis true, 'Papists hold, That when God forgiveth Sin in David, he forgiveth not the Punishment; for David is punished with the Sword on his House for that same Sin: But 'tis known, that this Doctrine is a Too-fall and Pillar to underprop the Chamber in Hell, which they call Purgatory; and that their Meaning is, That Punishment inflicted on a justified Person, is a Punishment satisfactory to the Justice of God: That so they may make the Merits of the Saints Suffering, to ride up as a collateral Sharer with the high and noble Blood of the killed Lamb of God, who only, farisfactorily, taketh away the Sins of the World. This we disclaim: But on the other Hand, we hold, That there is another Justice in God, than that legal and Sin-revenging Justice, which Christ's Sufferings have expiated and fully fatisfied, both in Regard of God's Acceptation, and of the intrinfical Worth of the Death of him who was God, the Prince of Life. And this other Justice, is also the Justice of an offended Father, correcting, tho' in Mercy, (and so it is a mixt Justice) the Sins of the Saints; as Sins: 1. Because the Sins of the Saints are not only the offending of Divine revenging Justice, but also a Wrong done against this mixt Justice, and against the Mercy and Kindness of God, 2 Sam. 12. 7, 8, 9. Exod. 20. 1, 2. Pfalm 81. 6, 7, 10, 11. and 88. 11, 12, 13, 42, 53, 54, 55, 56. Deut. 32. 11, 12, 13, 14, 15, 16, 17, 18. Amos 3. 2. And therefore God doth punish, in his own, Sins as Sins.

2. 1 Cor. 11. Those who are not to perish with

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the World, are, for this Cause, (because they eat and drink unworthily) fick, and punished with Death. V. 30, 32, 33. Tis clear against the Text that Mr. Towne faith, That a justified Person, baving the least Measure of Faith, cannot eat and drink unworthily, the smallest Faith maketh them worthy; and so those who, in that Text, did eat unworthily, did but dally with the Gospel, and never actually put on Christ: But Faith doth no more hinder a justified Person to receive the Lord's Supper unworthily, than it doth hinder him to commit Adultery, or Incest, or to kill: And whosoever should come to the Lord's Table, under these Sins, without repenting, should eat and drink unworthily; and fuch a Sin may a Believer according to God's Heart (as David was) commit: And there is great Odds between being unworthy, and eating unworthily: All Believers, of themselves, are unworthy of Christ and Salvation, but being in Christ by Faith, they are counted worthy; and yet they may eat and drink unworthily. But Mr. Towne's Sense seen eth to carry, That a justified Person cannot sin, nor eat and drink unworthily, because Faith maketh him worthy: And if to, the Way of Grace is a wanton merry Way; the Justified are freed from the Law and from any Danger of finning.

3. Nothing more evident, than that David was punished according to the Rule of that mixed and fatherly Justice, which keeps a due Proportion between the Sin and the Punishment: His Sin was, to cut off Urial's House out of Israel; God sendeth the Sword against his House all his Days: He took another Man's Wife secretly, and did commit Filthiness with her; the

Lord

Lord took his Wives, before the Sun, and gave them to Absalom, who defiled his Bed, 2 Sam. 12. Eli honoured his Sons more than God, suffered them to profane Priesthood and Sacrifices; Justice rooted out his Sons from Priesthood and Sacrifices; Hezekiah, out of his Pride, shewed all his Treasures, and all that was in his House, to the King of Babylon's Messengers; and Justice measured out the like to him: All that was in his House, and all his Treasures, were carried away as a Spoil to Babylon.

4. Ezek. 9. 6. Slay old and young---begin at my fanctuary. Luke 1. 20. And behold, thou shalt be dumb---because thou believest not my Word. The Church of God, in terminis faith so much, Lam. 1. 18. The Lord is Righteous, for I have rebelled against bis Commandment. V. 14. The yoke of my transgression is bound by his Hand; they are wreathed, and come up upon my neck. Chap. 3. 39. Wherefore doth a living man complain, a man for the punishment of his sin? V. 40. Let us search and try our Ways, and turn again to the Lord. Isa. 43. 24. Who gave Jacob for a Spoil, and Ifrael to the robbers? Did not the Lord against whom we have sinned? Micah 7. 9. I will bear the indignation of the Lord, because I have sinned. 2 Kings 24. 20. For through the Anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his Presence, that Zedekiah rebelled against the king of Babylon. 'Tis not of Weight that is brought to take off the Force of these pregnant Scriptures. The Church consisting of mixed Persons, good and bad, Elect and Reprobate, (fay they) is, according to the wicked Party, punished in Justice, but not the believ-

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ing Party. But I answer, All Judah, good and ill, Feremiah, Daniel and all the holy Seed were involved, with perverse and obstinate Idolaters, in the fame common Calamity of a fad Captivity: And 'twas not the ill Figs, and fliff-neck'd Idolaters, that did confess the Lord's Righteousness, and their own Rebellion against the Lord; nor did the wicked Party enter into a Trial of their Ways, and acknowledge that the unregenerate Man only fuffereth for his Sins; nor did any of that Side, with Patience, Hope, and Silence, bear the Indignation of the Lord: 'Twas the true Church, God's Facob, the Meek of the Earth, that did thus stoop to God's Correction; and yet these same were punished for their Sins, as they acknowledge, Lam. 1.18. Mic. 7. 9.

5. This is also against the Covenant, and Threatnings thereof, Lev. 26. 21. And if ye walk contrary to me, and will not bearken to me, I will bring seven times more plagues on you; to V. 41. If then (in their heavy afflictions) their uncircumcifed Hearts be humbled, and they then accept of the punishment of their iniquity. V. 42. Then will I remember my covenant with Jacob. Pfal. 99. 30. If his children for sake my Law, and walk not in my Judgments, &c. V. 32. Then will I visit their Transgressions with the rod, and their iniquity with stripes. V. 53. Nevertheless, my loving-kindness will I not utterly take from him, &c. Nothing more evident, than that these who are in the Covenant of Grace, from whom God cannot remove the fure mercies of David, are visited for their Iniquities, with temporal Rods.

6. 'Tis against God's Anger and Displeasure at the Sins of his own Children; for God is really angry angry at his own Childrens Sins; and why then doth he not punish them for their Sins? Exod. 4.

14. The anger of the Lord was kindled against Moses. Deut. 1. 37. Also the Lord was angry with me for your sake: And the Story sheweth, because Moses sanctified not the Lord at the Waters of Meribah, God would not suffer him to set his Foot in the holy Land. 2 Chron. 11. 9. God was angry with Solomom. Deut. 1. 20. The Lord was very angry with Aaron. 2 Chron. 19.

2. The Prophet Jehu said to Jehosophat that good King, There is wrath upon thee from the Lord. Isa. 60. 10. For in my Wrath I smote thee, but in

my Favour I had mercy upon thee.

7. The contrary Error is founded upon two other Errors, That all Afflictions are subservient Officers and Serjeants to the Law; and so they are Signs of God's Wrath, as is the Law: And as Believers are freed from the ruling Power of the Law, so also from the Rod. But this is false; for God's Rod, of itself, is neither a Sign of revenging Justice, nor of free Mercy: But it taketh its Nature and Specification, from the Intention and Mind of God: All these Externals fall alike to Elect and Reprobate. The repenting Thief, and the blaspheming Thief are under the same Rod of God; both die a violent Death. Wicked Achab, and good Fosiah are both killed in War. The Botches and Agues threatned in the Law, Deut. 28. 60. are upon Job, Chap. 2. v. 7. What maketh then the same Rod, to be a Work of revenging Justice in the Reprobate, and of Justice mixed and tempered with Mercy and fatherly Kindness, in the Other? Certainly God's Pleasure and wife Intention, punishing for different Ends, variet

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Triumph of Faith SERM. 4 varieth the Nature of the Rods; so as an Intention to take fatisfactory Vengeance on the Reprobate, specifieth his Rod, and maketh it Punishment of black Wrath, of Salt and unmixed Justice on him: And this Intention is an effential Ingredient in fatisfactory Punishment. God writeth and engraveth upon the Toothach of a Reprobate, a Parcel of Hell; and he stampeth upon burningduick, racking and torturing, the Engraving of Heaven, of Mercy and Loving-kindness, in the Believer. Bastard Crosses, and lawful begotten Afflictions have the same Father, but not the same Mother. 2. If the Patrons of this Error could make God's Rod as arbitrary, as they fancy the Duties of the teaching and ruling Law of God to be, they should cry down all Crosses, and fend all the justified Persons to Heaven with a Pass, securing them from all Affliction in the Way to Heaven: And so Christ should bring his many Children to Glory with dry Faces and whole Skins: Whereas Christ himself passed to Heaven with the Tear in his Eye, and a bruifed Soul. The other Error is. That Christ hath made a full Atonement for Sin, and fully satisfied Justice for all that are justified in his Blood; and therefore they cannot be punished for Sin themselves. But, 1. There is more in the Conclusion than in the Premisses: ergo, the Juflified cannot suffer satisfactory Punishment for Sin, either in whole or in Part, this is most true; no Man's Garments were ever dyed with one Drop of red satisfactory Vengeance for Sin, Christ bath alone trode this Wine-press, and of all the Nations, there was none with him: But yet it no ways tolloweth, That the Regenerate doth not fuffer Punilhment for Sin, according to the Rule of another mixed

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mixed and tempered Instice. 2. If this Argument from Christ's suffering have Nerves, it shall con. clude. That the Elect, before they be justified, are never punished for Sin, more than believing Saints are; yea, That God is not displeased with Abrabam's Idolatry before his Conversion, nor with Manasseh's Blood, nor with Saul's Persecution; because Christ paid Justice for Sins of Elect Persons, committed before Justification, as for Sins committed after Justification.

Use 1. We can fetch no Conclusion of a bad Condition from Affliction. 'Tis a Part of Tenderness of Conscience in the Regenerate, to be too applicatory of the Law and of Wrath: I'm afflicted above all others, therefore God is angry with me, and I am cast off by God. 'Tis a bad Consequence: There be some Rules to be observed in

Affliction.

1. Rule. We are not either to over-argue, or to under-argue, neither to faint nor despise, Heb. 12. Conscience is too quick-fighted after Illumination. and too dull-fighted before. The Reasons why we argue from Afflictions to God's Hatred, are, 1. There's a Conscience of a Conscience in the Believer; that is, even in an enlightned Conscience: There is some ill Conscience, to deem ill of God, Pfal. 31: 22. For I faid in my baste, I am cut off from before thine eyes. This is a hasty Conscience, as we fay, Such a Man is a hasty Man, and foon faddled, eafily provoked to Anger: This is a Conscience soon provoked to Anger. 2. We have not that Love and Charity to God, that we have to some Friend: We have such a Love to some dear Friend, that all his Blacks are white, his feeming Injuries to us, do not provoke us: We fay,

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I can believe no Evil of fuch a Man, and we overshoot ourselves in an Over-charge and Surfeit of Charity, which proceedeth from a Superplus and Dominion of Love to a Creature. We are in the other Extremity to God and Jesus Christ: Sense of Affliction cooleth our Love, and we cannot extend Charity so far to our Lord, as, when we see he dealeth hardly with us, to keep the other Ear without Prejudice, free from the Report that Af-fliction, and the Sense of Afflicion maketh. 3. Flesh joineth with Affliction against God, Affliction whispereth Wrath, Justice, Sin; and the Flesh faith, That is very true, for Flesh hateth God, and so must slander his Dispensation: Abab could not but flander Micajah, he never prophefieth good (faith he) to me. Is not God's Truth good? Surely, every Word of Prophecy is like Gold seven Times tried: The Reason of the Slander is given by himself: I hate him. The other Extremity is, that we underargue in Affliction; As, 1. We fay, 'Tis not the Lord, the Philistines doubted whether God had fent the Emrods on them, for keeping the Ark Captive, or if Chance had done it: 'Tis Grace to father the Cross right. 2. We look feldom spiritually on the Cross, a carnal Eye upon a Cross is a Plague, Isa. 42. 23. God's Anger set him on Fire round about, and he knew it not, and it burned him, and he laid it not to Heart. 'Tis strange that God's Fire should burn a Man; and yet he neither feeth nor feeleth Fire: Why? There's fomething of God in the Cross, that the carnal Eye cannot see; because, as Zophar saith, Job 20. 26. A Fire not blown shall consume bim: Some make it (and not without Reason) a Fire that hath no Noise of Bellows or

Wind to make it take Fire, and to flame up, fome are burnt, and they neither hear nor fee; there's a white Powder that burneth and maketh no Noise or Sound; a dumb Rod is twice a Rod, we scarce fee what God is doing in this War, we are imitten of God in the dark, and so wicked Men do never come lawfully out of Affliction, they fee not God nor Sin, and for that cometh not out of Prifon by the King's Keys, but they break the Goal, and leap out at a Window; the Land is to fee all the Circumstances of this bloody War in these three

Kingdoms.

U/e 2. We are to put a Difference between God's afflicting one Man, ond a whole Church: Now, God bath his Fire in our Zion, and we wonder that Wars have lain on Germany twenty fix Years, and that for divers Years the Sword has been on us in these Kingdoms. 1. There be many Vessels to be melted, a Fire for an Afternoon, or a War for a Morning of a Day, or a Week, cannot do it. Seven Days Sickness of a dying Child putteth David to go foftly and in Sackcloth: Years are little enough to humble proud Scotland and England. God humbled Israel four hundred Years and above in Egypt, and kept them forty Years in the Wilderness. and Judah must ly smoaking in the Furnace seventy Years. 2. One Temple was forty fix Years a building, God hath taken eighty Years to reform England, and many Years to reform Scotland, and the Temple is not built yet; give to our Lord Time, Hope, and wait on. Babylon is a great Cedar that cannot fall at the first Stroke, 'tis not a Work of one Day or a Year, to bring that Princess, the Lady of Nations from her Throne of Glory, to sit in the Dust, and take he for S E R- he abo the Milstones and grind Meal.

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SERMON V.

IT Exed with a Devil, Samovicera, She is deviled, that is, fully possessed: The Malice of the Devil is a natural Agent, and worketh as intently and bently as he can, as agens maximum guod sie, the Fire putteth forth all its Strength in burning, the Sun heateth and enlightneth as vehemently as it can: A Milstone fallen from the Sphere of the Moon, down to the Earth, useth no Moderation or Abatement in its Motion: The Malice of Hell being let loose, it worketh Mischief by Nature, not by Will. Satan's Possession is full, Peter faith to Ananias, Acts 5. 3. Why hath Satan filled thine Heart to ly against the Holy Ghost? As there is a Fulness of God, Eph. 3. 19. so there is a Fulness of the Devil, as Rom. 1. 29. being filled with all Unrighteousness. It is no Wonder that Cavaliers and Malignants work as their Father, the Nature of the Father is in the Son, modus operandi sequitur modum essendi, the Manner of working is fuitable to the Nature of he Worker, Hell works like Hell, Jer. 3. 5. Bepold thou hast spoken, and done Eill as thou fouldst. Isa. 5. 18. They drew Sin and Iniquity, not with a Rush or a Thread, but with Cords of Vanity, and with a Cart-rope. Mic. 7. 3. They lo Evil with both Hands earnestly. All that Malice and Hell could do of Cruelty to Young and Old, to Women and fucking Infants, hath been Year, some in Ireland and England: The Devil in his from Element is twice a Devil, he is in his own when take he formeth and actuateth bloody Instruments, and R. he aboundeth in his own Sphere; Satan's Malice,

it alone, is great, and a Sinner's Wrath is heavier than Stones and Sand; but when they are conjoined (as united Force is stronger) who can stand before them? Christ's Lambs have been preserved amidst Devils and Men fince Creation, amongst

Wolves, by no human Power and Strength.

Observe, That all that came to Christ have been forced through some one Necessity or other, either a leporous Body, blind Eyes, a Palfie, a bloody Issue, a withered Arm, or a dying Son, and that some have been brought to Christ, at least their Parents or Friends have come to Christ through Reason of bodily Possession by the Devil; but we read of none that came through Reason of the Devil's spiritual Possession of them, either by themselves or others. 1. There is much Flesh and much Nature in us, and fo much Sense and little Spirit, and little of God; a blind Eye will chase thee to Christ, a Soul under the Prince of Darkness will not. 2. We are all Body and Life and Time; but we are not all Soul and Spirit, and Eternity: Heaven is far from being the Master Element in us. 3. Misplaced Love is much, John 8. 44. Te are of your Father the Devil, faith Christ to the Jews; every Child loveth the Father. Why? And Men love not the Devil; doth not every Wretch through Nature's Instinct, abhor the Devil? Is not this the Mother-devotion of any Wretch that knoweth nothing of God from the Womb? God save me from the Devil and all his Works, I have nothing to do with that foul Spirit. 'Tis true, there's a physical Hatred of the Devil; as he is a Spirit, an Angel and the Purfuivant of Divine Justice inflicting Evil of Punishment on all Men naturally; but there's in all

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Men an inbred moral Love of the Devil, as he is a fallen Spirit, tempting to Sin; here every Prifoner loveth this Keeper, like loveth like, broken Men and Bankrupt flee together to Woods and Mountains: An Out-law loveth an Out-law, Fowls of a Feather flock together, the Devil and finful Men are both broken Men, and Out-laws of Heaven, and of one Blood; wicked Men are, I John 3. 10. The Children of the Devil, they have that natural Relation of Father and Son: There's of the Devil's Seed in Sinners, there's a spiritual Concupiscence in Devils, to lust against God's Image and Glory, and Satan findeth his own Seed in us by Nature, to wit, Concupiscence, a Stem, a Sprouting, and Child of the House of Hell. It were good we knew our own Misery, the Man resolveth a Prisoner has a sweet Life, who loveth his own Chains, because made of Gold, and hateth them not because Chains, and falleth to paint the Walls of his Dungeon, and to put up Hangings in his Prison, and will but over-gild with Gold his Iron-Fetters. Oh! are we not in Love with our own Dungeon of Sin? And do we not bear a Kind Love to our Father the Devil? We bring in Provision for the Flesh, and nourish the Old Man, as old as fince Adam first finned. Alas, we never faw our Father in the Face, we love the Devil as the Devil fallen in Sin, but we see him not as a Devil, but only under the Embroideries of golden and filken Temptations, we fow to the Flesh, we inn our Crop to the Devil, but we know not our Land-lord; and because Sense and Flesh are nearer to us than God, we defire more the Liberties of State, free Commerce, and Peace with the King, than Christ's Liberties, the Power and Purity of the

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the Gospel, that we may negotiate with Heaven,

and have Peace with God.

Unclean Spirit] This is the Quality of this Devil: An unclean Devil. Now, whether he be called fo, because he tempted the Maid to some prodigious Acts of Uncleanness, or because in general he tempteth to Uncleanness of Sins; so as Uncleanness is but a general Epithet of all the Devils, I profess my Ignorance; however, all Devils have this general Name, Unclean Spirits, because of their spiritual Uncleanness: 'Tis certain, Devils are, 1. Black, now they being fallen in a smoaky Hell, and kept under the Power and Chains of Darkness, they are but Lumps of black Hell and Darkness, whereas they were created fair An-1. Truth is the fairest Thing that is, Obedience to God is Truth, John 3. 21. Sin is the most ugly, and deformed Thing in the World; and therefore Sinners can have no Communion with God, while they be washed. 2. Devils were once pure and clean Spirits, their Understandings were made clear, to fee God and his Beauty; now these fair Spirits are darkned, for their Fellow-Angels who finned not, are yet Seraphims, and Lamps of Light, and these Angels (faith Christ, Matth. 18. 10. Do always behold the Face of my Father which is in Heaven.

Then the more Grace of Christ, the more Clearness of saving Knowledge and sound Reason; Grace maketh more solid Wisdom than Art or Learning; by this David excelled all his Teachers, and the ancient Ones: In Satan's Fools the right Principle of Wisdom is extinguished; the Prophet spake it of Statesmen, or rather State-fools, Jer. 8. 9. Lo, they have rejected the Word of the Lord, and what

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Wildom is in them? As there be Pollutions of the Flesh, so are there Pollutions of the Mind and Spirit, 2 Tim. 3. 8. Men of corrupt Minds, are Men of rotten Minds; false Opinions of God are Rottenness in the Understanding. 1 Tim. 1.7. The Spirit of a found Mind, ver. 13. Hold fast the Form of found Words: There are some Words that come from a fick Mind, as Tit. 1. 13. The Apostle holdeth forth, that there be some fick of the Faith, as there be some sound of the Faith, Prov. 11. 7. The Lord giveth found Wisdem its Essence and Being. [Tushija] Pagnin, Substantiam: R. Levi, reservabit rectis id quod est; Ra. David faith, because Wisdom and the Law of God is an abiding and (as Aben Ezra faith) A living Thing that endureth to Eternity; whereas indeed human Wildom and false Opinions of God, are passing away things, the Lie liveth not n long Age: Wildom is a Tree of Lite, Pfal. 119. 80. Let my Heart be found in thy Statutes: [Tamim] perfect, wanting nothing, a Fool wanteth the best Part of his Heart: State-wildom, not lying level to Christ's Ends, but commensurated with carnal Projects, is but Folly.

Art. 5. Hearing of him.] What had she heard? That Jesus was the Son of God, the Messiah of Israel, and could and was willing to heal her Daughter: Two Things are here observable: hearing of Christ drew her to Christ. 2. 'Tis good to border with Christ, and to be near hand to him: There is a Necessity that we hear of Christ, before we come to him. This is God's Way, Rom. 10. Faith cometh by hearing. Christ is not in us from the Womb, Faith is not a Flower that groweth out of such a sowr and cold Ground as Nature; 'tis

a Stem

a Stem and a Birth of Heaven. 2. None can come to Christ, except they hear a good Report of him. How hall they believe in him of whom they have not heard? Those who come aright to Christ, must have noble, high, long, deep, and broad Thoughts of Jesus, and know the Gospel. Now what is the Gospel? Nothing but a good Report of Christ; you must hear a Gospel-report of Christ, ere you come to him: Ill principled Thoughts of Christ keepeth many from him, 1 Kings 8. 42. Strangers shall hear of thy great Name, and of thy strong Hand. Christ was to be heard by the deaf Gentiles, Isa. 29. 18. In that Day shall the Deaf hear the Words of the Book: We hear, and we hear not, because the Lord wakeneth not the Ear, Morning by Morning, that we may hear as the learned: Many hear, but they have not the learned Ear, nor the Ear of fuch as have heard and learned of the Father: Many hear of Christ, a Voice, and no more but a Voice, they know not that Prophecy, Ifa. 30. 21. Thine Ears hall hear a Wordbehind thee, saying, This is the Way, walk ve in it: There's another Vice in our hearing, Men do not hear that they may hear, Ifa. 42.18. Hear ye deaf, and behold, ye blind, that ye may see: that is, hear that ye may hear, fee that ye may fee: The Lord giveth Grace, that he may give Grace, and we are to receive Grace, that we may receive Grace: Grace is the only Reward of Grace. 3. We hear, and we hear not; we fee, but we have no Reflexact upon our feeing: Many open their Ears to Christ, but they hear not, they want a spiritual Faculty of observing, I/a. 42. 20. Seeing many Things, but thou observest not. 4. Many put Christ in an Ear without a Bottom, or in an Ear with a

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Hole in its Bottom; we hear of Christ, Heb. 2. but we are as leaking and running out Vessels, Isa. 42. 23. Who among you will give Ear to this, and hear for the Time to come? Physicians give their three Causes of Deafness. 1. When there's a Carnofity on the Tympanum auris, the Drum, this is extrinsical, the World is another Lover, and the Care of it, and that hindreth Hearing. 2. When the Organ of hearing is hurt and distempered, as a lame Hand cannot apprehend: Now, when there be false Fancies, and Principles contrary to the Gospel in the Heart, the Ear cannot hear. 3. When there are Abundance of Humours in the Brain, and they raise a Noise and Tumult in Tympano, in the Drum, and hinder Sounds to be heard. When Pride, and Principles of Senfuality and vain Pleafures make a Noise within, that neither Christ knocking, nor his Voice without can be heard. Men are deaf.

But why do we not hear and fee Christ revealing himself in his Ways and Works? Reason would fay, If Hell and Judgment were before our Eyes, we should hear and come to Christ. Suppose we saw with our Eyes, for twenty or thirty Years together, a great Furnace of Fire, of the Quantity of the whole Earth, and faw there, Cain, Judas, Achitophel, Saul, and all the Damned, as Lumps of red Fire, and they boyling, and louping for Pain, in a Dungeon of everlatting Brimstone; and the black and terrible Devils, with long and sharp tooth'd Whips of Scorpions, lashing out Scourges on them; and if we faw there our Neighbours, Brethren, Sisters; yea, our dear Children, Wives, Fathers and Mothers, swimming and finking in that black Lake; and heard the yelling, shouting, crying of our young Ones and Fathers, blasphem-

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ing the spotless Justice of God: If we saw this, while we are living here on Earth, we should not dare to offend the Majesty of God; but should hear, come to Christ, and believe and be faved: But the Truth is, If we believe not Moses and the Prophets, neither should we believe this; because we see with our Eyes, and hear with our Ears, even while we are in this Life, daily, Pieces and little Parcels of Hell; for we fee and hear daily fome tumbling in their Blood, Thousands cut down of our Brethren, Children, Fathers; Malefactors hanged and quartered, Death in every House: These, these be little Hells, and little Coals and Sparkles of the great Fire of Hell, and certain Documents to us, that there is a Hell: Yet

we neither hear nor come to Christ.

Nay, Suppose a Preacher came from Hell to the rich Glutton's five-Brethren, Luke 16. and should bring with him all the Lashes and Print of the Whips of Satan's Scorpions, on Back and Side, on Thighs, Arms and Legs; and though he should bring up to us, out of Hell, ten thousand Damned, and bring with him the Fire, the red Coals of the Fury of God, every Coal as great as a Mountain, and offer them all to our Eyes, Ears and Senses; fuch is the Power of our Deafness and Blindness, that we should not believe: For when many little Hells work fo little by Length of Time, this one great Hell should never bring us to hear and come to Christ. See how little we are affected with the Blood of so many Thousands of our own Flesh in the three Kingdoms. Alas! our Senses are confined within Time.

. The other Thing observable is, That 'tis good to be near the Place where Christ is. It was Advantage,

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vantage, that the Woman dwelt upon the Borders of the Land where Christ was: It is good for the Poor to be a Neighbour beside the Rich; and for the Thirsty, to take up House and dwell at the Fountain; and for the Sick to border with the Physician. O love the Ground that Christ walketh on. To be born in Sion is an Honour, Psalm 87. 6. because there the Lord dwelleth. 'Tis a Blessing to hear and see Christ, Matth. 13. 16. We do not weigh, nor duly esteem what a Favour it is, that Christ walketh in the Midst of the golden Candlesticks, that the Voice of the Turtle is heard in our Land: 'Tis ours, to build him a a Palace of Silver.

For the fixth Article, which is, Her adoring of Christ; it shall be spoken of in another Place: I

hasten therefore to her Prayer.

SERMON VI.

IN her Prayer, as it is expressed by Matthew, we have, 1. The Manner of it, She cried. 2. The Compellation, or Party to whom she prayeth, O Lord, thou Son of David. 3. The Petition, Have Mercy on me. 4. The Reason, For my

Daughter is vexed with a Devil.

She cried. The poor Woman prayed (as we fay) with good Will, with a bent Affection. Why is crying used in praying? Had it not been more Modesty to speak to this Soul-redeeming Saviour, who heareth sometimes before we pray, than to cry out and shout? For the Disciples do after complain, that She crieth so after them: Was Christ so difficile to be entreated? The Reasons of crying are, 1. Want cannot blush, the pinching Necessity

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of the Saints, is not tied to the Law of Modesty: Hunger cannot be ashamed, Psalm 55. 2. I mourn in my Complaint, and make a Noise, faith David, and Hezekiah, Isa. 38. 14. Like a Cran, or a Swallow, so did I chatter; I did mourn as a Dove, Job. 30. 28. I went mourning without the Sun; I stood up, (and) and I cried in the Congregation. 2. Though God hear Prayer only as Prayer offered in Christ, not because very fervent; vet Fervour's a heavenly Ingredient in Prayer, an Arrow drawn with full Strength bath a speedier Iffue; therefore the Prayers of the Saints are expressed by crying in Scripture, Pfalm 22. 2. O my God, I cry by Day, and thou hearest not. Pfalm 55. 17. At Noon will I pray, and cry aloud. Plal. 18. 6. In my Distress I cried to the Lord. Pfalm 88. 13. Unto thee have I cried, O Lord. Pfalm 130. 1. Out of the Depths have I cried. Jon. 2. 2. Out of the Belly of Hell I cried. Pfalm 28. 1. Unto thee will I cry, O Lord, my Rock. Yea, it goeth to somewhat more than crying, Job 19. 7. I cry out of wrong, but am not heard. Lam. 3. 8. Alfo when I cry and shout, he shutteth out my Prayer: He who may teach us all to pray, fweet Jefus, Heb. 5. 7. In the Days of his Flesh offered up Prayers and Supplications, with strong crying and Tears, he prayed with war-shouts. 3. And these Prayers are so prevalent, that God answereth them, Plalm 34. 6. This poor Man cried, and the Lord heard, and faved him from all his Fears, Pfal. 18. 6. My Cry came before him, even to his Ears: The Cry addeth Wings to the Prayer, as a speedy Post sent to Court upon Life and Death, Pfal. 22. 5. Our Fathers cried unto thee, and were delivered. Pial. 34. 17. The Righteous cry, and

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the Lord heareth. We all know the Parable of the poor Widow, and the unrighteous Judge; if the Oppressed be not delivered, Christ and his Father, and Heaven shall hear of it. Hence, 4. Importunity in Praying, I will not let thee go (faith Jacob to his Lord) till thou bless me: So James calleth it, Chap. 5. ver. 16. Prayer poffessed with a Spirit, but a good Spirit Prayer, steeled with Fervor of Spirit, fo fervent that David is like a Post, who layeth by three Horses as breathless; bis Heart, bis Throat, bis Eves, Pfalm 69. 3. I am weary of my crying, my Threat is dried, mine Eyes fail, while I wait for my God. There is Violence offered to God in fervent Prayer, Exod. 22. 10. Moses is answered when he is wrestling with God by Prayer for the People, Now therefore let me alone, that my Anger may wax hot against him: Let me alone, is a Word of putting violent Hands in any: There be Bones and Sinews in fuch Prayers. by them the King is held in his Galleries, Cant. 7. 5.

Object. 1. But if so be that Prayers must be fervent, even to vocal crying and shouting, then I cannot pray, who am often so confounded that I cannot speak one Word. Ans. So was the Servant of God, in a spiritual Kind of Praying, in uttering the Psalm 77. when he saith, ver. 4. Thou holdest mine Eyes waking, I am so troubled that I cannot speak; yea, Groaning goeth for Praying to God, Psalm 102. 20. The Lord looked down from Heaven, to hear the Groaning of the Prisoner. Rom. 8. 26. The Spirit interceedeth for us with Sighs that cannot speak. Faith doth sigh Prayers to Heaven, Christ receiveth Sighs in his Censer for Prayer: Words are but the Body, the

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Garment, the Outside of Prayer, Sighs are nearer the Heart-work, a dumb Beggar getteth an Alms at Christ's Gates, even by making Signs, when his Tongue cannot plead for him. and the rather because he is dumb.

Object. 2. I have not so much as a Voice to utter to God; and Christ saith, Cant. 2. 14. Cause me hear thy Voice. Ans. Yea, but some other Thing hath a Voice beside the Tongue, Psal. 6. 8. The Lord has heard the Voice of my Weeping. Tears have a Tongue and Grammar and Language that our Father knoweth. Babes have no Prayers for the Breast, but weeping, the Mother can read

Hunger on Weeping.

Object. 3. But I am often so, as I cannot weep, Weeping is peculiar to a Man as Laughing is, and spiritual Weeping is peculiar to the renewed Man. Ans. Vehemency of Affection doth often move weeping, so as it is but spilt Weeping that we can attain hence; Hezekiah can but chatter as a Crane, and a Swallow, and moan as a Dove, Isa. 38. 14. Sorrow keepeth not alway the Roadway, Weeping is but the Scabbard of Sorrow, and there's often more Sorrow where there is little or no weeping; there's most of Fire where there is least Smoak.

Object. 4. But I have neither weeping one Way nor other, ordinary nor marred. And. Looking up to Heaven, lifting up of the Eyes, goeth for Prayer also in God's Books, Psal. 5. 3. My Prayer will I direct to thee, and I will look up, Isa. 48. 14. Mine Eyes fail with looking upward, Psalm 69. 3. Because, 1. Prayer is a pouring out of the Soul to God, and Faith will come out at the Eye, in lieu of another Door; often Affections break

break out at the Window, when the Door is closed; as Smoak venteth at the Window, when the Chimney refuseth Passage; Stephen looked up to Heaven; Acts 7. 55. He sent Post a greedy, pitiful, and hungry Look up to Christ, out at the Window, at the nearest Passage, to tell a poor Friend was coming up to him. 2. I would wish no more, if I were in Hell, but to send a long Look up to Heaven: There be many Love-looks of the Saints, lying before the Throne, in the Bosom of Christ: The Twinkling of thy Eyes, in Prayer, are not lost to Christ; else Stephan's Look, David's Look should not be registred so many Hundred Years in Christ's written Testament.

Object. 5. Alas! I have no Eyes to look up: The Publican, Luke 18. looked down to the Earth; and what Senses spiritual have I to send after Christ. Answ. There's Life going in and out at thy Nostrils: Breathing is Praying, and taken off our Hand, as crying in Prayer, Lam. 3. 56. Thou hast heard my Voice, hide not thy Ear

at my Breathing, at my Cry.

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Object. 6. I have but a hard Heart to offer to God in Prayer, and what can I say then, wanting all praying Disposition? Ans. 1. Therefore pray that you may pray. 2. The very Aspect, and naked Presence of a dead Spirit, when there is a little vocal Praying, is acceptable to God; or if an overwhelmed Heart resuleth to come, 'tis best to go and tell Christ, and request him to come and fetch the Heart himself. 3. Little of Daylight cometh before the Sun, the best Half of it is under Ground, Rom. 8. 23. We ourselves groan within ourselves: All is here transacted in our own Heart; the Soul crieth, O when will my

Obj. 7. What shall be done with Half-praying, and Words without Sense? Answ. This is the Woman of Canaan's Cafe: Piscator observeth an Elipsis in the Word or Particle yop, or (because) or (for) Have mercy on me, my Daughter is vexed; she should have said, because my Daughter is vexed: But the Mind is hasty, that she lets slip Words. So are broken Prayers fet down in Scripture, as Prayers, Pfalm 116.1. I love, because the Lord bath heard my Voice: There is nothing in the Hebrew but one Word, [Ahabti] I love; but he sheweth not whom he loveth: 'Tis a brokenWord, because, as Ambrose saith, he loved the most defirable Thing. I have Love, (he would fay) but its Centre and Bed is only God, Pfalm 6. 3. My Soul is fore vexed, but thou, O Lord, how long? That is a broken Speech, Alfo, Pfal. 109. 4. For my Love they were mine Enemies: In the Hebrew it is, [Vanni Tephilla] at ego oratio: But I prayer; or, I was all Prayer, as if I, in Soul and Body

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Body, had been made of Prayer. The Reasons of broken Prayer are often, 1. The Hastiness of the Affections, not the Hastiness always of Unbelief, Ifa. 28. 16. but often of Faith, 2 Pet. 3. 10. Love and Longing for Christ have Eagles Wings; and Love flieth, when Words do but creep as a Snail. 2. It cometh from a Delict in the Affections (they are broken as a too high-bended Bow) that there is a swooning and Delict of Words: Every Part of a Supplication to a Prince is not a Supplication; a poor Man, out of Fear, may speak Nonsense, and broken Words that cannot be understood by the Prince; but Nonfense in Prayer, when Sorrow, Blackness, and a dark over-whelmed Spirit dictateth Words, are well known in, and have a good Sense to God: Therefore, to speak morally, Prayer being God's Fire, as every Part of Fire is Fire; so here, every broken Parcel of Prayer is Prayer: So the forelorn Son forgot the Half of his Prayers; he refolved to fay, Luke 15. 19. Make me as one of thy hired Servants; but V. 21. he prayeth no fuch Thing, and yet his Father fell on his Neck and kissed him: A Plant is a Tree in the Potency; an Infant, a Man; Seeds of faving Grace are faving Grace; Prayer is often in the Bowels and Womb of a Sigh; though it come not out, yet God heareth it as a Prayer, Rom. 8. 27. And he that fearcheth the Heart, knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God. Pfalm 10.17. Lord, thou hast heard the Defire of the Humble. Defires have no found with Men fo as they come to the Ear; but with God they have a Sound, as Prayers have: Then when others cannot know what a Groan meaneth, God know-

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Object. 8. But, are all my Cryings in Prayer, Works of the Spirit? Anfw. The Flesh may come in and join in Prayer, and fome Things may be said in Haste, not in Faith; as in that Prayer, Plalm 77. 9. Hath God forgotten to be gracious? Nor is that of Jeremiah to be put in Christ's golden Censer, to be presented to the Father, Fer. 15. 18. Wilt thou be altogether to me as a Liar, and as Waters that fail? Nor that of Job, 13. 24. Wherefore holdest thou me for thine Enemy? Christ washeth Sinners in his Blood, but he washeth not Sin: He advocateth for the Man that prayeth to have him accepted, but not for the Upstarts and Boilings of Corruption, and the Flesh that are mixed with our Prayer, to have them made white. Christ rejecteth these Things in Prayer that are effentially ill, but he washeth the Prayer, and causeth the Father accept it. There be so many other Things that are a pouring out of the Soul in Prayer; as Groaning, Sighing, looking up to Heaven, Breathing, Weeping; that it cannot be imagined, how far short printed and read Prayers cometh of vehement Praying; for you cannot put Sighs, Groans, Tears, Breathing, and fuch Heart-messengers down in a printed Book; nor can Paper and Ink lay your Heart, in all its fweet Affections, out before God: The Service-Book then must be toothless and spiritless Talk.

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SERMON VII.

CON of David, O Lord thou Son of David! In this Compellation, confider why Christ is called the Son of David, never the Son of Adam, never the Son of Abraham: 'Tis true, he is called frequently the Son of Man; but never when any prayeth to him: And he is reckoned, in his Genealogy, David's Son, Abraham's Son, the Son of Adam; but the Son of David is his ordinary Stile when Prayers are directed to him in the Days of his Flesh. The Reasons are, 1. Christ had a special Relation to Abraham, being his Seed; but more special to David, because the Covenant was in a special Manner established with David, as a King, and the first King in whose Hand the Church, the Feeding thereof as God's own Flock, was, as God's Depofitum, and Pawn laid down. The Lord established the Covenant of Grace with David, and his Son Solomon, who was to build him an House; and promised to him an eternal Kingdom, and Grace, and Perseverance in Grace, and that by a fure Covenant, the sure Mercies of David, Isa. 55. 3. 2 Sam. 7.8, 9,10,11,12, 13,14,15,16. 1 Chron. 22. 9, 10. 2 Sam. 23. 5. Yet hath he made with me an everlasting Covenant, ordered in all Things and sure, for (this is) all my Salvation and all my Defire. Pfalm 89. 3. I have made a Covenant with my Chosen, I have sworn unto David my Servant. v. 4. Thy Seed will I establish for ever, and build up thy Throne to all Generations, v. 21, to 37. Gabriel the Angel speaketh the same to Zacharias, Luke 1. 32, 33. So v. 68, 69. Acts 13. 34, to 37. and 1. 30. Now 'twas necessary that Christ the Messiah should descend lineally of a King: Abrabam

The Trial and SERM. 7 bam was not a King; Adam was not formally a King by Covenant, as David was. 2. Christ changeth Names with David, as he never did with any Man. Christ is never called Abraham: but, Ezek. 34. 23, 24. David my Servant shall be a Prince among them. Hof. 3. 5. They shall feek the Lord their God, and David their King. 3. David entred to a Typical Throne against the Heart of Jew and Gentile, Pfalm 2 1, 2. and fo did Christ, Acts 4. 25, 26. And did feed the People of God in the Midst of many Enemies, Plalm 110. 1, 2. and fo did Christ, Acts 2. 34, 35, 36. Not so Abraham; he was a befriended Man in a strange Land.

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That which I aim at is this, By the received Divinity of the Jews and of the Gentiles, who knew God, Christ was a King by the Covenant of Grace, and the special Party of the New Covenant, as was David. This may be made more evident, if we enquire a little in the Covenant; 1. What it is. 2. Who be the Parties. 3. What Promises. 4. What Condition. 5. What Properties. 6. Some Uses, with all Brevity. The Covenant is here a joint and mutual Bargain between two, according to which, they promife freely fuch and fuch Things each to other: Hence God and Man made up a folemn Bargain in Christ. 2. They both confent: Christ forced not his Spouse to marry against her Will, nor was God forced to make a Covenant. Love and Grace was that which led Christ's Hand at the Pen, in signing the Covenant with his Blood. 3. As a Cluster of Stars makes a Constellation, a Body of Branches, a Tree; so a Mass of Promises concurreth in this Covenant. Wherever Christ is, Clusters of Divine Promises groweth

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groweth out of him, as the Motes, Rays and Beams from the Sun, and a Family (as it were) and a Society of Branches out of a Tree. 4. There is here Giving and Receiving: Christ offereth and giveth fuch and fuch Favours; we receive all by Believing, except the Grace of Faith, which cannot be received by Faith, but by free Favour and Grace, without us, in God: Grace first and last, was all our Happiness. If there had not been a Saviour (to borrow that Expression) made all of Grace, Grace itself, we could never have had Dealing with God.

2. The Parties of the Covenant are God and Man: Oh how fweet! that fuch a Potter, and fuch a Former of all Things should come in Terms of Bargaining with fuch Clay as is guilty before him! Now the Parties here, on the one Part, is GoD; on the other, The Mediator Christ, and the Children that the Lord gave him. Observe, 1. In the Covenant of Nature and Works, God and his Friend Adam were Parties contracting: And in the second Covenant, God and his Fellow Christ, and all his, are Parties: A Covenant of Peace cannot be between an Enemy and an Enemy, as they are fuch; those who were Enemies, must lay down Wrath ere they enter into Covenant: Contraries as Contraries cannot be united. God being the fole Author of this Covenant, did lay afide Enmity first: Love must first send out Love, as Fire must cast out Heat: 'Tis true, this Covenant is made with Sinners, (as God made the Covenant of Nature with Adam, yet righteous) but an Union Covenant-wise could never have been, except God had in a Manner bowed to us, and Grace proved out of Measure gracious. Christ

Christ is the Party here; so Christ hath a sevenfold Relation: 1. As he is more than a Creature,
he is the Covenant itself. 2. As he dealeth between the Parties, he is the Messenger of the Covenant. 3. As he saw and heard, and testissieth all,
he is the Witness of the Covenant. 4. As he undertaketh for the Parties at Variance, he is the
Surety of the Covenant. 5. As he standeth between the contrary Parties, he is the Mediator of the
Covenant. 6. As he signeth the Covenant, and closeth
all the Articles, he is the Testator of the Covenant.
7. As he is a Side, or the Half of the Covenant, he
is the Party contracting in the Covenant.

For the First, Isa. 42. 6. I gave thee for a Covenant of the People, for a Light of the Gentiles. Isa. 49. 8. I will preserve thee, and give thee for a Covenant of the People. Christ, God and Man, is all the Covenant: 1. Because he is given to sulfil the Covenant on both Sides. 2. He is the Covenant in abstracto: He's very Peace and Reconciliation itself, Mic. 5. 5. And this Man shall be the Peace, when the Assyrian shall come into our Land. As Fire is hot for itself, and all Things hot for it, and by Participation; so thou art so far in Covenant with Christ, as thou hast any Thing of Christ; Want Christ, and want Peace and the

Covenant.

2. Mal. 3. 2. The Lord whom ye feek, shall suddenly come to his Temple, even the Messenger or Angel of his Covenant, whom ye delight in. Christ traveleth with Tidings between the Parties.

1. He reporteth of God to us, that it is his Father's Will that we be saved, John 6 39. 2. Christ reporteth of himself; for it setteth Christ to be a Broker for Christ; and Wisdom to cry in the Streets,

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Triumph of Faith. SERM. 7 Streets, Who will have me? Prov. v. 21, 22. and 9. 1, 2, 3, 4, 5. It became the Lord Jefus to praise himself, John 6. 48. and 8. 12. I am that Bread of Life: I am the Light of the World. and 10, 9. I am the Door. v. 11. I am the good Shepberd. 3. He praiseth his Father, John 15. My Father is the good Husbandman. 4. He fuiteth us in Marriage, and commendeth his Father, and our Father-in-law: You marry me, dear Souls, O but my Father is a great Person, John 14. 2. In my Father's House are many Dwelling-places. 2. He commendeth us to the Father: a Messenger making Peace will do all this, John 17. 18. They have received thy Words, and have known surely that I came out from thee, and they believed that thou didst send me. v. 25. O righteous Father, the World bath not known thee, but I have known thee; and these have known that thou hast sent me. Ministers cannot speak of Christ and his Father, as he can do himself: O come! hear Christ speak of Christ, and of his Father, and of Heaven; for he faw all: O sweet Believer! Christ giveth thee a good Report in Heaven; the Father and the Son are speaking of the behind-backs: A good Report in Heaven is of much Esteem; Christ ipake more good of thee than thou art all worth : He telleth over again Ephraim's Prayers behind his Back, Fer. 30. 18. O Wo to thee! Christ is telling black Tidings of thee in Heaven; Such a Man will not believe in me, he bateth me and my Cause and People: Christ cannot lie of any Man. 3. Christ is an Eye-witness of the Covenant, and

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3. Christ is an Eye-witness of the Covenant, and heard and saw all: The whole Covenant was a bloody Act, acted upon his Person, Isa. 55. 4. Behold, I have given him for a Witness to the People.

The Trial and SERM. 7 58 People. Rev. 1. 5. The faithful Witness and 3. 14. The Amen, the faithful and true Witness. The Covenant faith, 1. The Son of Man came to feek and to fave the loft, Luke 19. 10. Amen, faith Christ, I can witness that to be true. 2. Christ died and rose again for Sinners: Amen, faith the Witness, John 1. 18. I was dead, and behold, I live for evermore. Amen. Christ putteth his Seal to that: This is a true and faithful Saying, That Christ Jesus came into the World to die for Sinners. I can swear that is true, faith Christ. 3. The World shall have an End, (faith the Covenant) and Time shall be no more. By bim that liveth for ever and ever, who created Heaven and Earth (faith this Angel-witness, Rev. 10. 6.) that is most true, Time shall be no more. It is a Controversy to the World, if Eternity be coming: Christ endeth the Controversy with an Oath. 4. Christ shall judge the World, and all shall bow to me: This Amen of God, faith that's true, Rom. 14. 11. For as it is written, As I live, faith the Lord, every Knee shall bow to me. The Covenaut of Works had a Promise; but because it was, 1. Conditional. 2. To be broken and done away, it had no Oath of God, as this hath. O doubting Soul! thou fayest, that thy Salvation is not fure. Why? And 'tis a fworn Article of the Covenant; thou hast Christ's great Oath on it. Alas! God loveth not me: Hast thou the Son? Thou hast a true Testimony it is not so: And Prov. 14. 5. A faithful Witness will not lie. Christ has Cause to remember that thou art faved: He beareth the Marks of it in his Body. Atheist! thou fayest, Who knoweth there's a Heaven and a Hell? Why, the Witness of the Covenant saith, I was in both, and saw both. 4. Heb.

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4. Heb. 7. 22. Christ is the Surety of the better Covenant; and in this the Father is Surety for Christ: If he undertake for David and Hezekiah, Psalm 119. 122. Isa. 38. 14. far more for his own Son: God hath given his Word for Christ, he shall do the Work, Isa. 52. 13. Behold, my righteous Servant shall deal prudently, and Isa. 50. 9. Behold, the Lord God will help me: And again the Son is Surety to the Father. And the great Undertaker, that God shall fulfill his Part of the Covenant; that the Father shall give a Kingdom to his Flock, Luke 12. 32. John 6. 37, 38, 39. 1. Christ, as a Surety for us, hath paid a Ransom for us; 2. Giveth a new Heart to his Fellow-confederates; 3. And is engaged to lose none of them, John 17. 12. but raise them up at the last Day, John 6. 39. If we could surrender ourselves to Christ's Undertaking, and get once a Word that he is become good to the Father for us; all were well: Wo to him who is that loofe Man, as he has not Christ under an Act and Band of Surety, that he shall keep him to the Day of God. We make loofe Bargains in the Behalf of our Souls.

5. As Christ standeth between the two Parties, he is the Great Lord Mediator of the new Covenant, Heb. 12. 24. 1. Substantially: Our Text calleth him Lord the Son of David: By Condition of Nature, he hath something of God, as being true God, and something of Man, as sharing with us: Hence is he Mediator by Office, and layeth his Hands on both Parties, as a Days-Man doth, Job. 9. 33. In which he hath a threefold Relation: 1. Of a Friend to both,

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The Trial and SERM. 7 60 he hath God's Heart for Man, to be gracious, and fatisfy Mercy; and a Man's Heart for God, to fatisfy Justice. 2. Of a Reconciler, to make Two One, to bring down God to a Treaty of Peace; to take him off Law, and high Demands of Law, which fought personal Satisfaction of us; and in his Body, to bring us up to God by a Ransom paid; and by giving us Faith, to draw near to his Father: So he may fay, Sifter and Spouse, come up now to my Father, and your Father, to my God, and your God; and Father, come down to my Brethren, my Kindred and Flesh. 3. He is a common Servant to both: God's Servant, in a hard Piece of Service as ever was, Ifa. 52. 13. and 42. 1. Behold my Servant. and 53. 11. My righteous Servant; yea, and our Servant, Matth. 20. 28. He came not to be served, but to serve, and give his Life a Ransom for many: Alas! both Parties did smite him, Isa, 53. 10. It pleased the Lord to bruise him, Rom. 8. 32. God spared not his own Son; and the other Party, his own fmote him. Matth. 21. 38. This is the Heir, come let us kill him, (fay they) and seize on the Inheritance. This was cold Encouragement to sweet Fefus. If it had been referred to us, for Shame, we could not have asked God to be a fuffering Mediator for us. There is more Love in Christ, than Angels and Men could fathome in their Conceptions.

6. The Covenant is the Testament of our dead Friend Jesus; he died to confirm the Testament, Heb. 9. 16, 17. Every Blood could not seal the Covenant: Christ's Blood, as dying, sealed the everlasting Covenant, Heb. 13. 20. It both expiated the Sins of the Covenanters, and also brought back

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back the great Shepherd of the Sheep from Death:

For Christ having once paid Blood, and died, it was free for the Surety to come out of Prison, when

he had paid the Sum.

7. The Seventh Relation of Christ, maketh Way to the Parties: And here Christ cometh under a double Confideration, one as God; so he is one with the Father and Spirit, and the Lord and the Author of the Covenant. 2. As Mediator, and so he is on our Side of the Covenant: Then is the Covenant made by Christ, and all his Heirs and Affignies, principally with Christ, and with Abrabam's Nature in him; but personally with Believers. 1. The Scripture faith fo, Gal. 3. 16. The Promise (or Covenant) is made to Abraham and to bis Seed: he faith not, and to Seeds, as of many, but as of one; And to thy Seed, which is Christ. I grant, Beza, Piscator, and many expound Christ, for mystical Christ; for (say they) it cannot be meant of Christ personally, for so it should fight with the Scope of Paul, who proveth the Promise of Life eternal to be made to all Believers, 2. It should follow, That Life eternal is given to Christ only: But, with Leave, this is not fure; for the Truth is, the Promise is neither made to Christ's Person fingly considered, nor to Christ Mystical; for, 1. The Promise is made to Christ, in whom the Covenant was confirmed, v. 17. 2. In whom the Nations were bleffed, v. 14. 2. In whom we receive the Promise of the Spirit thro' Faith. 14. Who was made a Curse for us; v. 13. Now, not any of these can agree to Christ mystical, Christ mystical did not confirm the Covenant, nor give the Spirit, nor was he made a Curfe, but Christ Mediator is he to whom the Promises are made.

1. Because the Scripture faith to Abraham, and to his Seed, that is, Christ, was the Covenant made; and these Words of the Covenant, Pfalm 89. 26. He shall cry to me, Thou art my Father, my God, &c. are expounded, Heb. 1. 5. And again, I will be to him a Father, and he shall be to me a Son. and John 20. 17. Go to my Brethren, and fay to them, I ascend unto my Father and your Father, to my God, and to your God. So Christ the Heir of all Things, and the second Heirs under him, are all but a confederate Family. 2. The Covenant made with David and his Seed, and the Fathers, is fulfilled to Christ and his Seed, Acts 13. 34, 35. As concerning that, he raised him up from the Dead, no more to see Corruption, he said on this wife, I will give you the sure Mercies of David. 3. As the Covenant of Nature and Works was made with Adam and all his, and there were not two Covenants; fo here, the better Covenant coming in the Place of the former, is made with the second Adam and his Children, Rom. 5. 18, 19. 1 Cor. 15. 20, &c. 4. All that ferveth to make a Covenant are here, 1. God demandeth of his Son, that he lay down his Life; and for his Labour he promiseth, that he shall see his Seed, and God shall give him many Children, Isa. 53.
10. 2. The Son consenteth to lay down his Life, and faith, Here am I to do thy Will, thou hast given me a Body. This is the Formality of a Covenant, when Christ consenteth to the Condition. Now this Covenant was manifested in Time

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Time between the Father and the Son, but it was transacted from Eternity. This is comfortable, that the Father and Christ transacted a Bargain from Eternity, concerning thee by Name. There was communing between the Father and the Son concerning thy Heaven; Father, what shall be given to thy Justice to ransom such an one, John, Anna, &c. And Christ from Eternity did bind for fuch a Person, he shall believe in Time. The Redemption of Sinners, is. not a Work of Yesterday, or a Business of chance, it was well advised, and in infinite Wildom contrived, therefore put not Christ to be challenged of his Engagement, by refusing the Gospel; when thou believest, thou makest Christ's Word good; he that believeth not, maketh God a Liar, though in another Sense; and for ought he knoweth, even in this, that he frustrateth Christ's Undertaking in the Covenant; Men believe the Gospel to be a cunningly devised Fable, 2 Pet. 1. 16. The Father and Christ are both in this Bufinels; Heaven, Hell, Justice, Mercy, Souls, and deep Wisdom, are all in this rare Piece, and yet Men think more of a Farm and an Ox, Luke 14. 18, 19. and of a Pin in the State, or a Straw, or of the Bones of a crazy Livelihood, or a House.

3. Touching the Promises, 1. There is no good Thing, but it is ours by free Promise, and not by simple Donation only; this Covenant turns over Heaven, Earth, Sea, Land, Bread, Garments, Sleep, the World, Life, Death, into Free-Grace; yea, it maketh Sin and Crosses, golden Sins and Crosses by Accident, through the Acts of supernatural Providence towards us,

1 Cor. 3. 21. Rom. 8. 28. working on and about our Sins. 2. All Good cometh to us now, not immediately, but through the Hands of a free Redeemer; and tho' he be a Man who redeemed us, yet because he is God: there is more of God, and Heaven, and free Love, in all our good Things, than if we received them immediately from God; as Ravens have their Food from God, without a Mediator, and Devils have their Being only by

Creature-right, not by Covenant-right.

Now for the Promises, they flow from God to us, but all along they fall first on Christ; they are of two Sorts, 1. Some only given to Christ, not to us, as the Name above all Names to be adored, and fet at the right Hand of God, is properly promised to Christ, Angels share not with him in this Chair, Phil. 2. 9, 10. Heb. 1. 5, 13. There is promised to Christ a Seed a willing People, the Ends of the Earth for his Inheritance, Ita. 53. 10. Pfalm 110. 2. and 2. 8, 9. Christ's Locks and bis Hair are busby and thick, Cant. 5. 11. He is not bald, nor gray-hair'd, but he hath a Seed like the Stars for Multitude that no Man can number, Rev. 7. 9. but all those Hairs grow out of a Head of Gold, and his Off-spring of Children is as numerous as the Dew of the Morning Dawning, Psalm 110. 3. Mic. 5. 7. tho' the Devil's Locks be more numerous; but 'tis woful, that Christand his Children standing upon Mount Sion, being a huge Army, and a pleasant Sight, yet thou art none of that numerous Hoft, all round about thee, are graced of him, and thou livest and diest in the House, but lay not in the Womb of the Morning, and shalt not abide in the House with the Sons.

But there be other Promises which go along with Christ SEN Chri ral, 1 be you 26. I God, will ving woul

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Christ and his Seed, and these of two Sorts, general, special: General, the Mother Promise, I will be your God, is made both to Christ, Psalm 89.
26. He shall cry to me, Thou art my Father, my God, John 20. 17. Psalm 22. 1. And to us, (I will be your God) how sweet is it, that Christ having God to his Father by eternal Birth-right, would take a new Covenant-right to God for our Cause? Oh! what an Honour it is to be within the Covenant with the sirst Heir?

Quest. But why are all the Promises included in this one, I will be your God? Answ. 1. Because as Christ hath Covenant-right to the Promises, by this Mother-right, that God is his God by Covenant, so we first must have God under the Relation of a God made ours in a Covenant, a Father, a Husband, and then by Law, all his are

ours.

2. Christ God is more than Grace, Pardon, Holiness, than created Glory, as the Husband is excellenter than his Marriage-tobe, Bracelets, Rings; and we are to lay our Love and Faith principally upon the Father and the Son, more than all created Graces; the Well and Fountain of Life is of more Excellency than the Streams, and the Tree of Life than the Apples of the Tree of Life: Christ himself, the objective Happiness, is far above a created and formal Beatitude, which issueth from him, as the whole is excellenter than the Part, the Cause than the Effect.

Special Promises are made first to Christ, and then by Proportion to us; and they be these, 1. God promiseth to grace his Son above his Fellows, that he may die and suffer, and merit to us Grace answerable to this: A new Heart, and a new E Spirit,

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The Trial and Spirit, Jer. 32. 39. Ezek. 36. 26, 27. For out of his Fulness we receive, and Grace for Grace, John 1. 16. 2. Justification is promised to Christ, not personal, as if he needed a Pardon for Sin, but of his Cause, there is a Cautionary or Suretyrighteousness due to the Surety when he hath paid the Debt of the broken Man, and cometh out of Prison free by Law, so he came out of the Grave for our Righteoufness; but having first the Righteousness of his Cause in his own Person, Isa. 50. 8. He is near that justifieth me (faith Christ) who hall contend with me? I Tim. 3. 16. Justified in the Spirit. So have we Justification of our Persons, and Remission in his Blood, Eph. 1. 7. and that by Covenant, Fer. 31. 52, 33. 3. Victory and Dominion is promised to Christ, Psalm 110. 1. 2. Pfalm 89. 21. &c. 1 Cor. 15. 25. He must reign till he hath put all his Enemies under his Feet, and Victory over all our Enemies is promised to us, John 16. 33., and 14. 30. Rom. 6. 14, 15. Gal. 3. 13. Col. 2. 14. 15. 4. The Kingdom and Glory is fought by Christ. John 17. 5. from his Father; then he had a Word of Promise from his Father for it, Phil. 2. 9, 10. and we have that also. Luke 12. 32. John 17. 24. John 14. 1, 2, 3. 5. Christ had a Word of Promise, when he went down to the Grave, as some Favourite by Law goeth to Prison, but hath in his Bosom from his Prince, a Bill of Grace, that within three Days he shall come out to enjoy all his wonted Honours and Court, Pfalm 16. 10, 11. so have we the like, John 11. 26. and 6. 38, 39.

SERMON

SERMON VIII.

The Condition of the Covenant is Faith: Holiness and Sanctification is the Condition of Covenanters, Gal. 4. 21, 22, 23, 24. Rom. 10. 4, 5, 6, 7. This do was the Condition of the Covenant of Works. This believe, is the Condition of this Covenant; because Faith sendeth a Man out of himself, and taketh him off his own Bottom, that in Christ he may have his Righteousness: Works is a more selfy Condition, and giveth therefore, 2. Less Glory to God: Faith holdeth forth God in Christ in the most lively and lovely Properties of Free-Grace, Mercy, Love transcendent; hence a Believer as such cannot possibly glory in himself; all that Faith hath, is by Way of receiv-

ing, and begging wife.

Object. 1. But some teach, that this Covenant hath no Condition at all: So Dr. Crifpe and other Libertines; For this is an everlasting Covenant, Man is not now so confirmed in Grace, but he may fail in believing, and so soon as the Condition faileth, the Covenant faileth, as we see in the first Covenant. Answ. 1. That we have no confirming Grace to establish us to the Day of Christ, is to teach with some Familists, That there is no Grate in found Believers, different in Kind and Nature, from that Grace which is in many Hypocrites. Yea, but the Pure in Spirit are bleffed, and shall see God, Hypocrites are not so. And what else is this but the King's Road-way to the Apostacy of the Saints, if Believers have not Christ for their Undertaker to bring them to Glory? To interceed for them, Heb. 11. 10. Luke 22. 32, 33.

2. And though they believe not at the first Hour, yet this Gospel-Covenant is not frustrated, even if poor Souls believe at the Eleventh Hour; the former Covenant leaveth Sinners for the first Breach without Remedy, or Hope of Life, by the Tenor of the Law, not so this Covenant. Christ knocketh while his Locks be wet with Night Rain.

Object. 2. (I will put my Law in your inward Parts) is no Condition to be performed by us, but by God only, and so all the Tie lieth upon God, if God do not this as he promiseth, Jer. 21. Must not the Fault or Failing be his who is tied in a Covenant to perform his Part, and doth it not? Now this God promiseth, Jer. 31. Heb. 8. 10. Ezek. 36. 26, 27. and to circumcife our Hearts to love the Lord, Deut. 30. 6. which Arminians deny, contrary to the clear Day-light of Scripture, or then, when ever we fin who are under the Covenant of Grace, by committing and acting Works of the Flesh, and omitting to believe, pray, praise, humble our Souls for Sin, God is to be blamed, who worketh not in us by his efficacious Grace to will and to do, as he hath promifed, Phil. 2. 13. Ezek. 36. 26, 27. and the Regenerate cannot fin at all, because it's the Lord's Fault (God avert Blasphemy) that we fin, for without his giving of a new Heart, and his efficacious moving us to walk in his Way, to which God is tied by Covenant, Ezek. 36. 27. Deut. 30. 6. we cannot chuse but sin; hence they teach we are not obliged to pray, nor do we fin in not believing, in not praying, when the Breath of the Wind of the Holy Ghost doth not blow, and act us to those holy Duties. Hence also it is taught, That none are exported to believe, but such whom we know

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Object. 3. To do any Thing in Conscience to a Commandment is to be under the Lass, and contrary to the Covenant of Grace. Answ. The Law of Grace or Gospel hath Commandments, as Rom. 6. 12. Let not Sin reign therefore in your mortal Bodies; And this is backed with a Reafon taken from the Promise of Grace, V. 14. For Sin shall not have Dominion over you: For you are not under the Law but under Grace; fo Phil. 2. 1, 2. Work out, &c. For, V. 13. It is God who worketh in you, though we have no physical Dominion over the affifting Grace of God fo as I can forcibly command the Wind of the Spirit to blow when I please; yet have we a certain moral Dominion by Virtue of an evangelick Promife; fo as Faith is to have Influence in all Acts of Sanctification, and to look to the Promife of Affiftance, which he who cannot lie hath promifed, though he be not tied to my Time and Manner of Working; yet do I fin in not praying, and in not believing, even when his Wind bloweth not: God's Liberty and Freedom of Grace doth not destroy the Law of either Works or Grace, and free me from my Duty.

Object. 4. Believing and Obedience of Faith is but a Consequent of the Covenant. not an Antecedent, so I must believe upon other Grounds, but not in Way of the Condition of the Covenant, for in that Tenor I am to do nothing. Answ: The Apostle, Rom. 10. expressly distinguisheth between the Righteousness of the Law, Ver. 5. which requireth doing as a Condition; and the Righteousness of Faith, Ver. 6. which requireth believing,

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70 The Trial and SERM. 8 Ver, 10. And Gal: 5. 5. We through the Spirit wait for the Hope of Righteousness through Faith. Nor can any have Claim to the Covenant but such

as believe.

Object. 5. The Covenant is God's Love to Man. to take him to himself, and that before the Children do Good or Ill, and to him that worketh is the Reward not reckoned of Grace, but of Debt. Answ. The Covenant is a Fruit and Effect of God's Love, but it is not formally God's Love; for because God loved Israel, therefore did he enter into Covenant with them, Deut. 7. 7, 8. Ezek. 16. 8. and Arminians expound, that of Facob's embracing of the Covenant by Faith, and of Efau's rejecting of it through Unbelief: Whereas Paul speaketh of Jacob and Efau, as they lay stated in the Eye and View of God from Eternity, e're they were born, and had as yet neither done Good nor In: Now the Covenant of Grace or Gofpel manifested to Jacob and Esau, is not Eternal, but proposed to them after they are born, and when the Offer of Christ in the Gospel is made; and how could Efau e're he was born refuse the Gospel, except you say he did Evil before he did Evil? which is Nonfense. 2. Paul faith plainly, To him that believeth is the Work reckoned.

Object. 6. Our Act of believing is a Work, and no Work can be a Condition of the Covenant of Grace; yea, Christ alone justifieth, Faith is not Christ, nor any Partner with him in the Work; vea, we are justified before we believe. and Faith only serveth for the Manifestation of Justification to our Conscience, for we believe no Lie, when we believe we are justified, but a Truth, then it must be true that we are justified before we be-

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lieve. Answ. 1. Christ alone as the meritorious Cause justifieth, and his imputed Righteousness as the formal Cause; and this Way Christ alone justifieth the Patriarchs, Prophets, Apostles, and all Believers e're they be born, but this is but the Fountain ready to wash: But believe it, Christ washeth not, while we be foul, he cloatheth us not while we be naked, he giveth not Eye-falve while we be blind, nor Gold while we be Poor, nor is his Name Our Righteousness while we be Sinners. 2. Men not born cannot be the Object of actual Righteousness, the unborn Child needeth no actual Application of Christ's Eye-falve, of his Gold and Righteoufness; now Justification is a real Favour applied to us in Time, just as Sanctifill on in the New Birth, I Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified; then they were sometimes not washed. 2. Poverty putteth Beauty, Worth, and a high Price on Christ; Sense of Sin faith, O what can I give for precious Jesus Christ? But his Father cannot fell him. 2. Yet is Faith a Palfy-hand under Christ to receive him, John 1. 11. Tis an Evangelical Act, and not a mere Passion but of Grace deputed to be a Receiver, a certain Inn-keeper to lodge Christ; and so Christ his alone doth not justify us, being mere Patients, this is not to put Faith in the Chair and Throne of Estate with Christ: Faith giveth Glory to Christ, and taketh Grace as an Alms; but taketh no Glory from him, Rom. 4. 20. But he was strong in the Faith giving Glory to God: We cannot be justified before we believe. 1. We are damned before we believe, He that believeth not is condemned already, John 3. E 4

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SERM. 8 Triumph of Faith. free; therefore this is the other Part: And we hall be my People: Now it is taught by Libertines, That there can be no closing with Christ in a Promise that bath a Qualification or Condition expressed; and that conditional Promises are legal. Tis true, if the Word Condition be taken in a wrong Senie, the Promises are not conditional. For, 1. Arminians take a Condition for a free Act, which we absolutely may perform by Freewill, not acted by the predeterminating Grace of Christ, so Furists take the Word, but this maketh Men Lords of Heaven and Hell, and putteth the Keys of Life and Death over to absolute Contingency. 2. Conditions have a Popish Sense, for doing that which by some Merit moveth God to give to Men Wages for Work, and fo Promifes are not conditional; but Libertines deny all Conditions: But taking Condition for any Qualification wrought in us by the Power of the faving Grace of God; Christ promiseth Soul-ease but upon a Condition, which (I grant) his Grace worketh, that the Soul be Sin-fick for Christ, and he offereth Wine and Milk, Ifa. 55.1. And the Waters of Life freely, Rev. 22.17. Upon Condition, that you buy without Money; no Purse is Christ's Grace-Market, no Hire and Sense of Wretchedness is a Hire for Christ, and the Truth is, 'tis an improper Condition; if a Father promife Lands to a Son fo he will pay him a thoufand Crowns for the Lands, and if the Father of Free-grace can only, and doth give him the thoufand Crowns also, the Payment is most improperly a Hire or a Condition, and we may well fay the whole Bargain is pure Grace; for both Wages and Work is Free-grace; but the Ground of Libertines is fleshly Laziness, and to fin because Grace aboundeth: boundeth; for they print it, That all the Activity of a Believer is to fin. So to believe must be fin, to run the Ways of God's Commandments, with a Heart enlarged by Grace, must be no Action of Grace, but an Action of the Flesh.

6. Paul, in the Epistles to the Romans and the Galatians, taketh for granted, that Justification is a Work done in Time, transient to us, not an immanent and eternal Action remaining, either in God from Eternity, or performed by Christ on the Cross before we believe; and so never taketh on him to prove that we are justified before we either do the Works of the Law, or believe in Jesus Christ; but that we are justified by Faith, which certainly is an Act performed by a regenerate Perfon, for a new Creature only can perform the Works of the new Creature, and Faith is not the naked Manifestation of our Justification, so as we are justified before we have Faith; Satisfaction is indeed given to Justice by Christ on the Cross, for all our Sins, before we believe, and before any justified Perfon who lived these fifteen hundred Years be born; but alas, that is not Justification, but only the meritorious Cause of it, that is, as if one should fav, This Wall is white fince the Creation of the World. tho' this very Day only it was whitned, because Whiteness was in the World fince the Creation; Justification is a Forinfecal Sentence in Time pronounced in the Gospel, and applied to me now, and never while the Instant now that I believe, 'tis not formally an Act of the Understanding to know a Truth concerning myself, but 'tis an Heart-adherence of the Affections to Christ as the Saviour of Sinners, at the Presence of which a Sentence of free Absolution is pronounced, Suppose

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SERM. 8 Triumph of Faith. 75 the Prince have it in his Mind to pardon twenty Malefactors, his Grace is the Cause why they are pardoned, yet are they never in Law pardoned, so as they can in Law plead Immunity, while they can produce their Prince's Royal sealed Pardon.

5. The Properties of the Covenant I call, 1. The Freedom of it, confifting in Persons, 2. Causes. 3. Time. 4. Manner of Dispensation. 1. Men. and not condemned Angels, are capable of this Covenant. 2. Amongst Men, some Nations, not others, Pfalm 147. 19, 20. 3. So many, not any other. 4. The Father, not the Son; the Poor, not always Kings; the Fool, not the wife Man; the Husband, not the Wife; not thefe who were bidden to the Supper; but Beggars, halt, withered, lame. 2. Causes in the first Covenant, there was Grace not deferving, and therefore now as the Law is propounded, it is a Pursevant of Grace, and the Gospel's Servant to stand at Christ's and the Believer's Back, as an attending Servant. 2. Yea, Mercy unto Thousands, towards those who have but Evangelick Love to Christ, cometh into the Law, Christ having (in a fort) married the two Covenants. 3. I am the Lord thy God, Exed. 20. Is Grace standing at the Entry of the Door to these that are under the Law, to bring them out, but in the Gospel all is unmixed Grace. 1. Not personal Obedience is my Heaven, but I stand still, and another doth all that may merit Glory. Christ faith, Do ye but stand still, behold me, and see, Friends, my Garments rolled in Blood; I bind for you, only consent, put your Hand to the Pen, but I am the only Undertaker to fight it out for you. 3. For Time, the first Breach of the Law is Wrath, and no Place by Law for Repentance

76 The Trial and SERM. 8 tance; but here come to Christ, who will, after thou hast plaid the Harlot with many Lovers. Bring Hell and Sins red as Scarlet and Crimfon, come and be washen, come at the eleventh Hour and welcome; fall and rife again in Christ; run away, and come home again, and repent. 4. The Manner is, 1. That so much as would have bought ten thousand Worlds of Men and Devils, was given for fo many only, an infinite Superplus of Love, fo (as I may fay) Christ did more than love us. Egypt and Ethiopia was not given for our Ranfom. 2. A fure and eternal Covenant, bottomed upon infinite Love. Why may not the Link be broken, and the Sheep pluckt out of his Hand? Why, the Father that gave them to me is greater than all. Where dwelleth he? In what Heaven? Who is stronger than the Father? The Covenant with Night and Day is natural, and cannot fail; confirming Grace in the second Adam is more connatural. 3. Well ordered, Christ keepeth his Place, the Father his Place, Faith its Place, the Sinner his Place.

Use 1. All without this Covenant are Miserable; Christ undertaketh not for them: The Lord dealeth with them by Law, read Deut. 28. Lev. 26. Job 20. Chap. 18. and 27. They have Bread, but 'tis not sure, not so the Believer, Isa. 30. 16. His Bread shall be given him, his Water shall be sure. The Believer has all by the Freeholding of Grace, his Bread by Covenant, his Sleep by Promise, Safety from the Sword, to ly down, and no Man shall make them asraid, by Covenant; his Land is tilled by the Covenant of Grace, Ezek. 36. 34. The Man not in this Covenant hath all by Tenor of the condemning Law, the Weapon of Steel shall

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SERM. 8 Triumph of Faith. 77
go through Bones and Liver, by Virtue of the Curses of the Law.

Use 2. Men never try their standing, whether they be under their first Husband of the Law, or if they be married to the better Husband Christ, and under Grace. Where art thou O Sinner, in Christ or no? They live at Random, and by Chance, not knowing that the two Covenants hath Influence on Eternity, a Man is judged according to his State, rather than his Actions.

Use 3. No State so stable and sure as the Covenant of Grace. Christ is Surety for the Believer that he fall not away: Christ's Honour is engaged, he shall not have Shame of his Tutory, Isa. 50. 7. I know I shall not be assumed, saith Christ: "Tis his Honour to raise me when I fall.

Use 4. We may use Arguments of Faith, challenging God, Fer. 31. 18. Turn thou me, and I shall be turned: Why? For thou art the Lord my God. The Covenant is Faith's Magna Charta, the grand Mother-Promise, all Prayers must be bottomed on this, Jer. 14. 21. Do not abbor us. Why? Ver. 22. Art not thou he the Lord God. Isa. 64. 9. Remember not our Iniquity for ever, behold, see we beseech thee. Why? We are thy People. Every one doth for it's own, the Prince for his own People, the Father for his own Children; yea, the Dame for her own young ones, the Shepherd for his own Sheep, and God for his own in Covenant with him; an offensive and defensive Covenant of Peace and War taketh in the Believer, and all that serveth him, the Stones of the Field, Job 5. 23. and in Covenant with the Herse thou ridest on, that it shall not cast thee,

and crush thee; in Covenant with the Sword, with the Canon and Musket, with the Spear and Bow; yea, with Death, as a Boat to carry thee over the Water to thy Father's Land: So the Covenant, I'll bless them that bless thee, and curse them that curse thee, Isa. 54, 16. I have created the Water to destroy; Creation is a Work of Omnipotency only, no Creature can do it: The Fire cannot consume, Water cannot drown the Saints, except by a Dispensation of the Lord.

Use 5. Christ is not fastned as a loose Nail, or as broken or rotten Wedge in the Covenant. He is there as a Nail in a sure Place, Zach. 10. 4. Isa. 22. 23. Hang all the Vessels of the Father's House on Christ, He cannot break; O sweet! we are given to the Surety of the Covenant, John 17. 3. Son, answer for him, thy Life for his Lite, thy Glory for his Glory, and render Account of him, when the Kingdom shall be given up to the Father: Adam was Surety in the first Covenant, and so it fell out. Free-will holdeth all sure in the Arminian

Covenant,

Use 6. In Desertion, to swim upon the Covenant keepeth from finking; so Christ in his sad and black Hour, My God, my God, why hast thou for saken me?

SERMON IX.

Lord, thou Son of David.] The one Word (O Lord) holdeth forth Christ's Godhead, the other (Son of David) holdeth forth his Manhood; Here's the Persection of our Mediator, in that he is the substantial Covenant, and Emmanuel, God with us, or God us in a personal Uni-

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SERM. 9. Trumph of Faith. on; the substantial Marriage and Alliance between the two Houses of, Heaven and Earth; God and Clay. 2. He is not ashamed to call them Brethren, Heb. 2. 11. And why would he take Part of Flesh and Blood, but because he would be a Child of our House, Ver. 14. 3. He would be of Blood to us, not only come to the Sick, and to our Bed-fide, but would ly down and be fick, taking on him fick Clay, and be in that Condition of Clay, a Worm and not a Man, that he might pay our Debts: and would borrow a Man's Heart and Bowels to figh for us, Man's Eyes to weep for us, his Spouse's Body, Legs and Arms to be pierced for us; our Earth, our Breath, our Life and Soul, that he might breathe out his Life for us; a Man's Tongue and Soul to pray for us; and yet he would remain God, that he might perfume the Obedience of a High Priest with Heaven, and give to Justice Blood that chambered in the Veins and Body of God, in whom God had a personal Lodging.

Use 1. O what Love! Christ would not intrust our Redemption to Angels, to Millions of Angels, but he would come himself, and in Person suffer; he would not give a low and base Price for us Clay. he would buy us with a great Ranfom, fo as he might over-buy us, and none could over-bid him in his Market for Souls; If there had been Millions of moe Believers, and many Heavens without any new Bargain, his Blood should have bought them all, and all these many Heavens should have smelled one Rose of Life; Christ should have been one and the fame Tree of Life in them all; O we underbid, and undervalue that Prince of Love, who did overvalue us; we will not fell all we have to buy him, he fold all he had, and himself too, to buy us.

Use 2. What an incomparable Thing must the Mediator God-man be? There's no fair Creature. no excellent one, but there's a Piece of Nothing, and Creature-Baseness and Creature-vanity in it. even a Thing of Blood to the Mother-nothing of the Creation of God; there is no Rose, but it hath a Briar growing out of it, except the Rose of Sharon, the Flower of the Field, not planted with Hands, the Son without a Father (and who shall declare his Generation?) A Rose that should smell, and cast out Odours for a Mile of Earth, or for ten Miles would draw to it many Beholders; but if it should finel for the Bounds of the Half of the Earth, it should be more admirable, the Flower that sprang out of the Root of Fesse, spreads his Beauty, and the Odours of his Myrrhe through Heaven and Earth: Could the Darkness of Hell stand and look on the Face of the Sun, Blackness of Darkness should be better seen; but conveen all the little Pieces of the Creation, summon before Christ fair Angels, all the Troops of the finless, glorified Spirits, the broad Skies, fair Heavens, lightfome Stars, all the delicious Roses, Flowers, Gardens, Meadows, Forrests, Seas, Mountains, Birds, all the excellent Sons of Adam, as they should have been, in the World of Innocency, and let them all stand in their highest Excellency before Jesus Christ; the matchless and transcendent Glory of that great All, should turn the Worlds all into pure Nothing; what Wonder then that this same Lord Jesus be the Delight and Heaven of all in it? Rev. 7. 17. The Lamb hath his Throne in the Midst thereof, Rev. 22. 4. And they shall see his Face. They do nothing else, but stare, gaze, and behold his Face for Ages, and 2rc

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SERM. 9 Triumph of Faith. are never fatisfied with beholding: Suppose they could wear out their Eyes at the Eye-holes in beholding God, they should still defire to fee more. To fee him Face to Face, hath a great deal more in it, than is expressed; Words are short Garments to the Thing itself: Your now finful Face to his holy Face, your piece Clay Face to his uncreated Souldelighting Face is admirable. We do not praise Christ, and hold out his Virtues to Men and Angels. The Creatures, as the Heaven, Sun, Moon, are God's Debtors, and they owe him Glory: But Men who have Understanding and Tongues, are God's Factors and Chamberlains to gather in the Rent of Glory and Praise to God; the Heavens do indeed declare the Glory of God, Pial 19. 1. but they are but dumb Musicians, they are the Harp, which of itself can make no Musick; the Creatures borrow Man's Mouth and Tongue to speak what they have been thinking of God and his Excellency these five thousand Years; now all the Glory of God, and the Glory of the Creatures are made new by Christ, Rev. 21. 5. And made Friends with God, Col. 1. 20. and are in a special Manner in the Mediator Christ; he is, Heb. 1. 3. the Irradiation or Brightness of the Glory, and the Character or express Image of his Person: All Creatures by Adam's Sin, lost their golden Lustre, and are now Vanity-fick, like a Woman travelling in Birth, Rom. 8. 22. All the Creatures by Sin, did less objectively glorify God, than they should have done if Sin had never been in the World, and so they were at a fort of Variance and Division with God: And it pleased, Col. 1. 20. the Father in Christ to make Friendship between God and all things, that is, to confirm Angels, to reconcile Man, to re-

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Store the Creatures, to be more illustrious Objects of Glory: Now, the Income of the Rents of Glory is more due to Christ, and the Debt the greater, in that Christ hath made all Things new, and why should we not in the Name of Sun, Moon, Earth, Heaven, which are all loosed from the Arrestment of Vanity by Christ, and in the Name of Angels and of Saints redeem'd, hold forth the Praises and the Glory of God in Christ? Pay, pay what you owe to Christ, Oall Creatures! but especially you redeemed ones.

Use 3. It Christ the Mediator be so excellent a Person, we are to seek our Life the Gospel-way in Christ; we often conceive legal or Law-thoughts of Christ, when we conceive the Father just, severe, and Christ his Son to be more Meek and Merciful; but the Text calleth him Lord, and so that same God with the Father; nor hath Christ more of Law, by dying to satisfy the Law, nor is he more merciful than the Father, because he and the Father are one; there are not two infinite Wills, two infinite Mercies, one in the Father, another in the Son; but one Will, one Mercy in both, and we owe alike Love and Honour to both, tho' there be an Order in loving God, and serving him through Christ.

Use 4. Infinite Love, and infinite Majesty concur both in Christ; Love and Majesty in Men, are often contrary to one another, and the one lesseneth the other; in Christ, the infinite God breatheth Love in our Flosh, 1. And we see but little of Christ, we know not well the Gospel-Spirit, we rest much on Duties to go civil Saints to Heaven; but the Truth is, there be no moral Men and Civilians in Heaven, they be all deep in Christ who are there;

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we are Strangers to Christ and believing. 2. The Spirit of a redeemed one can hardly hate a redeemed one, or be bitter against them; Christ in one Saint, cannot be cruel to Christ in another Saint.

3. Christ cannot lose his Love, or cast it away, the Love of Christ is much for conquering Hearts; his Chariot is bottomed and paved with Love; Duties bottomed on Christ's Love, are spiritual; as the Father accepteth not Duties, but in Christ, so cannot we perform them aright, when the principal and Fountain Cause is not the Love of Christ, John 21. 15.

Use 5. The Ancient of Days, the Father of Ages taketh a Stile from his new House, The Son of Man, he hath an old House, from whence he is named, The Son of God; he must affect us, and his Delight be with the Sons of Men when he taketh a Name from us: We should affect him, and affect a Communion with him, and strive to have Christ's new Name, as he taketh our new Name,

The son of Man, of David.

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Art. 2. Son of David, have Mercy on me:]
The second Article of her Prayer is conceived under the Name of Mercy. Why? God's Mercy is a spiritual Favour: Deliverance to her Daughter, is but a temporary Favour, that may befal a Reprobate: The Devil may be cast out of the Daughter's Body, and not out of the Mother's Soul. Yea, but to the Believer, all temporal Favours are spiritualized, and watered with Mercy.

1. They are given as dipped in Christ's Bowels and Mercy, wrapt about the temporary Favour, Mark 1. 41. Jesus cured the Leper: But how? Jesus, moved with Compassion, put forth his forth his Hand and touched him; So is the Building of F 2

the Temple given, but oyled with Mercies, Zach 1. 16. Therefore thus faith the Lord, I am returned to Jerusalem with Mercies; my House shall be builded in it. Epaphroditus recovered Health, but with it, some of God's Heart and Bowels also, Phil. 1. 27. For indeed he was sick near to Death, but God had Mercy on him.

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2. The Ground of it was God's Mercy; the two blind Men, Matth. 20. 30. put this in their Bill, they cry, Have Mercy on us, O Lord, thou Son of David. They will not have seeing Eyes, but under the Notion of Mercy: David pained with sore Sickness, as some think, or under some other Rod of God, desireth to be healed, upon this Ground. Psal. 6. 2. Have Mercy on me, O Lord, for I am weak.

3. Faith, with a spiritual Eye, looketh to temporal Favours, as Christ and his Merits goeth about them, Heb. 11. 22. By Faith Joseph when he died made mention of the Children of Israel's Departure. v. 23. By Faith Moses come to Age, refused to be called the Son of Pharaoh's Daughter. Why? And that was but a civil Honour. Moses his Faith look'd at it in a spiritual Manner.

4. That same Ground, that moveth God to give Christ, is enough to move him to give all other Things with Christ; as by what Right, even the Right of a Son; a Father giveth the Inheritance to his Son, by that same he giveth him Food, Rayment, Protection, Physick; there be not two Parents here, but by one and the same Covenant, Ezek. 36.25, 26. The Lord giveth to his People Remission of Sins: And v. 30 He multiplieth the Fruit of the Tree, and removeth Famine. In the same spiritual Capacity of Sons we pray, that our Father would for give us our Sins, and give us our daily bread. Get Christ sirst, the great Ship, and then all other things the

Triumph of Faith. SERM. 9 the Cock-boat faileth after him, with the same Motion and Wind: They be not two Tides and two Winds, that earry on the Ship and the Boat: Christ enjoyed by Faith traileth after him Death, Life, the World, Things prefent, and Things to come: If God give you Christ, in the same charter all things are yours, because ye are Christ's and Christ God's, 1 Cor. 3.21. Christ watereth with his Bleffing all Things; if all that a Saint hath be bleffed, and every Thing(to speak so) mercied, and christianed, even his Basket and his Dough, Deut. 28.5. his Inheritance must be blessed, much more all Christ's Inheritance must be bleffed; because he is the Seed, the Spring and Abstract of Bleffings. Now Christ, Heb. 1.2. Is appointed the Heir of all Things: Then he is the Heir of a Draught of Water, of brown Bread, of a Straw-bed on the earth, & hard stones to be the pillow: to the Saints, to the Children of God, Hell (to fpeak fo) is heaven'd, Sorrow joyed, poverty rich'd, Death inlivened, Duft & the Grave animated & quickened with Life & Refurrection. God fave me from a Draught of Water without Christ: Peace and Deliverance from the Sword, without Christ & the Gospel, are linked & chained to the Curse of God; alas! if Men have the fingle creature, they make no account how other things go: Give us Peace upon any terms; (fay they) you may have the Earth, Peace, & the Creature, and the Devil to falt them to you with the Curse of God. Judas had the Bag at his Girdle, but withal, the Devil in his Heart: The Creature wanteth Life and Blood without Christ. 2. All Mercy, that is, graced Mercy is to be fought in Jefus Chrift; every Mercy is Mercy, because it's in Christ; every Stream is Water because'tis of the Element of Water; every Thing in its own Element and Nature is most copious; Water is no where so abundant as in the Sea; so in Christ the great Treasure of Heaven, there is Fulness, John 1.16. F 3 But

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The Trial and SERM, of 85 But Col. 1. 18. there's a Pleroma, a Fulness in Christ. But 2. A Pan to pleroma Fulness, that Fulness, that all Fulness. And 3. That all Fulness is not in Christ, as a Stranger in an Inn, coming in, and going out: But it pleased the Father that it sould dwell and remain in him; The Grace and Mercy that is in Christ must be fought, and no other, upon these Grounds, 1. It's a special choice Mercy that is in Christ. For, 1. No Person could serve God's Ends in such a Way as Christ did, being so complete as he is. 2. God out of the Depth of his Wildom found out fuch a Mediator, and fo graced; Isaac should have been undutitul, if he had refused a Wife of his Father's choosing, for both out of Love and much Wisdom he choosed her: Now when God out of infinite Love and deep Wifdom hath chosen to us an Hufband, an Head, fuch a Head, fuch a Captain and Leader in whom there is fuch Fulness, shall we refuse him, and shall we not seek the best Things in him? Now Christ is a Husband of God's choosing, Isa. 42. 1. Behold my chosen one in whom my Soul delighteth. 2. 'Tis not from God that we now receive Mercy immediately, but from Christ, God in the Mediator, tho' Grace and Mercy be every Way free; yet now Mercy is a Flower that groweth in our Land, in him who is our Blood-Friend; fo now we have Mercy by Nature, as well as by good Will, we must have it by an Act of the Man Christ's Will, and when our Writs are waxen old, why feek we not that which God hath laid by for us? Grace is more connatural to us now, in that it is in the Bosom of our Brother, and ours by Derivation. 3. There's a Difference between Mercy and purchased Mercy, its paid for Mercy

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SERM. 9 Trumph of Faith. Mercy that we receive, and fo more excellent than Angel Mercy: As some Waters that run through Mettals, have a more excellent Virtue than those that spring from pure Earth; Mercy is so much the more desirable, that 'tis a River issuing through that more than golden and precious Redeemer; and fo to us 'tis twice Mercy, to the Angels 'tis but once Mercy: Even as the Bee gathers Sweetness out of various and divers Flowers; yet 'tis fo composed, that the Liquor refulting out of them all, harh not any particular Tafte from the fundry Flowers, the Violet, the Pink, the Role, the Woodbine, the Claver, but it taftes of Honey only; to we all have Meeting in Christ, Wife, Children, Houses, Lands; Honour to the Saints have not their own natural Tafte, but out of all there's in them a spiritual Refultance of some heavenly Composure of Christ's Sweetness, and are so sprinkled, and dipt in Grace and Mercy, that as fresh Rivers do borrow a new Tafte from the Sea, when they flow into its Bosom, to all earthly Favours borrow a new Smell and Relish from the Fountain Christ: What do they fay then, that teach that a Man may have all Graces; yea, and Poverty of Spirit, and yet want Christ? As if these could be separated: He that believeth hath the Son, Grace and Christ cannot be separated, Eph. 1.2. Gal. 1.3. John 1.11. These By-ways funder Souls and the Foundation Christ.

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SERMON X.

MY Daughter is grievously vexed with a Devil. Children, especially to Mothers, whose Affections are more weak and soft, are taking Lovers, especially being Parts and substantial F 4 Shadows

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Shadows of ourself; yet four Things are considerable in us to them. 1. So to hold, as we are willingly to let go, love them as Creatures only; often the Child is the Mother's Daughter, and the Mother's God. 2. We are to strive to have them freed from under the Power of the Devil, as this Woman doth; for they come into the World Fuel for Hell: Parents make more Account all their Life to make Gold rather than Grace, their Children's Patrimony and Legacy. 3. Look at them as May-Flowers, as born to come and appear for a Space in the Element of Death; so they sport, laugh, run, eat, drink, and glister like Comets in the Air, or flying Meteors in the Sphere of the Clouds, and often go down to the Grave, before their Parents. 4. Beware of Selfishness, for Children are ourself, and their Sins white and innocent Sins to us: Eli honoured his Sons more than God, and God put a Mark of Wrath on his House.

My Daughter] Observe the Rise of this Passage of Providence: Christ wearied of Judea came to the Borders of Tyre and Sidon. 2. He went to a House to hide himself from her. 3. She heard of Christ. 4. The hard Condition her Daughter was in, tormented with a Devil; upon this God driveth her to Christ. 5. Christ is hereby declared to be the Saviour of the Gentiles. 6. An illustrious Miracle is wrought; see a wise Consociation of many Acts of Providence, as one Cluster of Passages of the Art of wise Omnipotency; as many Herbs and various sorts of Flowers make up one pleasant and well sinell'd Meadow; many Roses, Lilies, and the like, one sweet smelling Garden, in which those practical Considerations may have our Thoughts for Rules,

Rule 1. Go not before God and Providence, but follow

SIRM. 10 Triumph of Faith. 89 follow him, Prescription of such and such Means to God and no other, is to stint Omnipotency, and to limit the Holy One of Israel: The true God tied to a forbidden Image, to receive Glory, is made an Idol; so to setter God to this Mean, as if not free to work by other Means, is idelatrous.

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Rule 2. The Book of Providence is full both Page and Margine, God hath been adding to it sundry new Editions; and like Children we are in Love with the golden Covering, the Ribbons, Filleting, and the Pictures in the Frontispiece, but understand little of the Argument of Providence, Pfalm 107. 43. Whoso is wise, and will observe these Things, even they shall understand the Loving-kindness of the Lord. Job 32. 7. I said (saith Elihu) Days (Things of Providence) shall speak, and Multitude of Years should teach Wisdom: God is worthy to be chronicled.

Rule 3. God hath not laid his God-head and Omnipotency in Pawn, in the Power of Means, fo as God useth Means, because they are efficacious; but because he useth them they are efficacious: A Ram's Horn is as near of Blood to cause the Walls of Jericho fall in God's Hand, as Engines of War; a Straw is a Spear to Omnipotency.

Rule 4. His Ways are often contrary to our Judgment, we ly and wait the Way to see God come upon the Tops of the Mountains, but we are deceived, he cometh the lower Way through the Valleys: We thought Omnipotence must change the King's Heart; ere such Brambles as Prelates be thrown over the Hedge, but our King is himself, and Omnipotence taketh another Way; the Disciples thought that Christ would make them Kings and restore the Kingdom: Christ is dead and buried.

buried, and he goeth another low Way, through Death's Belly to make them Kings and Priests to God; Christ goeth away, there be great Endravours, and running through Streets, Cities, Walls: O Street, saw you him, O broad Ways, saw you him whom my Soul loveth? O dear Watchmen, where is he? But they are all dumb, Christ taketh a lower Way, Cant. 2. 4. It was but a little that I passed from them, but I found him whom my Soul loveth.

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Rule 5. Slander not God's Ways of Providence. with the Reproach of Confusion and Disorder; to God all his Works are good, very good as were the Works of Creation. There is a long Chain. and Concatenation of God's Ways, Counfels, Decrees, Actions, Events, Judgments, Mercies; there is White and Black, Good and Evil, crooked and straight interwoven in this Web, and the Links of this Chain, partly Gold, partly Brass, Iron and Clay, and the Threads of his Dispensation go along through the Patriarche Days, Adam, Enoch, Noah, Abraham, Isaac, and are spun through the Ages of Moses and the Church in Egypt, and the Wilderness, and come through the Times of the Kings of Ifrael and Judah, and the Captivities of the Church, and defcend along through the Generations of Prophets, Christ, the Apostles, perseeuting Emperors, and Martyrdoms of the Witnesses of Jefus, flain by the Woman drunken with the Blood of the Saints, while the End of the Thread and last Link of the Chain be tied to the very Day of the Marriage of the Lamb: Now in this long Contexture of Divine Providence you fee, 1. Not one Thread broken, My Father worketh bitherto, and I work, (faith Christ) Providence hath no Vacancy,

SERM. 10 Triumph of Faith.

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Vacancy, but Causes, Events, Actions, Ways, are all bordered one upon another, by the Wisdom of Providence, so that Links are chained, and settered to Links, not by Hazard or Chance. 2. Tho this Web be woven of Threads of divers Colours, black and white, comfortable and sad Passages of God's Providence; yet all maketh a fair Order in this long Way: Jacob weepeth for his dead Child Joseph: Joseph rejoiceth to come out of the Prison to reign; David danceth with all his Might before the Ark; David weepeth sore for Absalom his Son's miserable Death: Job washeth his Steps with Butter, and the Candle of the Almighty shineth on his Head; and Job desileth his Horn in the Dust, and lieth on Ashes, and mourneth; all

is Beauty and Order to God.

Rule 6. Put the Frame of the Spirit in Equilibrio, in a composed, stayed, indifferent Serenity of Mind, looking to both Sides, black and white of God's Providence: So holy David was above his Cross, 2 Sam. 15. 25, 26. If I shall find Favour in the Eyes of the Lord, he will bring me again, and show me both the Ark, and his Habitation: But if he thus say, I have no Delight in thee: Behold here am I, let him do to me as seemeth good: He putteth his Soul upon God's two Ifs, if he fave 'tis good, if he destroy 'tis good: Make fure this general, Christ is mine: At that Anchor, in this Harbour my Vessel must ride: What ever Wind blow in Externals, Christ died for me: If I live, 'tis in Christ; if I die, 'tis to Christ; if I ride with Princes on Horses, 'tis good; if I go on Foot with Servants, it is good; if Christ hide his Face and frown, 'tis Christ, 'tis good; if it be full Moon. and he overshadow the Soul with Rays and Beams

The Trial and SERM. 10

of Love and Light, 'tis also Christ, 'tis also good. Rule 7. In all Things bless Christ, let thy Defires be low, Fer. 45. 5. Seekest thou great Things for thy self? Seek them not, saith Jeremiah to Baruck: 'Tis easier to add to Desires, than to substract; better the Heart ascend from a Sallet of Herbs to Wines, than compel thy Spirit to descend

and weep.

92

Rule 8. Faith's Speculations to the worst and hardest, in Point of Resolution, is sweet: Job putteth on a Conclusion of Faith, from black Premisfes: Suppose the Devil and Hell form the Premisses, Faith can make a Conclusion of God and of Heaven: What it God should kill me? What tho' it were fo? Yet I will trust in God, Job. 13. 15. What if he throw me in Hell? It were well refolved, I would out of the Pit of Devils, cry, Hallelujah, praise the Lord in his Justice: What if the Enemy in War prevail over me? What it I were brought from Scarlet to embrace the Dunghill? Faith can shape what Providence possibly may never fow: What if I be brought to the Wheel, to the Rack, to burning quick?

Rule 9. There's a Mystery of Providence, that we fee not, we know not what God is doing with us, when he is binding us: As the Sheep hath no Notion of Death in its Fancy, even when the Knife

is at its Throat, fo are we.

Rule 10. Providence walketh long in Uncertainties; his Way, that ruleth the World, is in the Clouds: Peace is within a Step, yet cometh not full Victory and Deliverance near, and the Enemy is well nigh fubdued: And the Lord turneth the Scales, and layeth us low again: Life is within the eight Part of a Span to Achab, yet God so timeth

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SERM. 11 Triumph of Faith. 93 eth and placeth Vengeance, that the Arrow of God must pitch on no Place, but between the Joints of the Harness, and Ahab is killed.

Rule 11. We are with all Silence and Quietness of Spirit to submit to God's Ways, not to fret; be-

lieving can ease us, disputing cannot.

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Rule 12. 'Tis easier to see what is inflicted on us, than to see who inflicteth it: Evil cometh, and we look no higher than the Creature, as if the World created itself - So is this, when we dream that the Creature moveth, and is not moved of God.

Rule 13. This is to be observed, That God assendeth in all his Course, and Providence never goeth down the Mount: When Foseph goes down to the Pit, to the Prison, God in his Course of Providence is going up, and advancing the Frame of beautiful Providence; for Foseph's going down, and his Fall, is a higher Step to God's exalting of Foseph, and saving his Church: Fudah's falling into Captivity, is not God's falling, but his advancing of the Work to do them good in the latter End: Reformation goeth down when Obstructions and Lets come in the Way; but God worketh on: Second Causes move backward and miscarry, when Omnipotency carrieth on the Lord's Work.

SERMON XI.

Matth. xv. 23. But he answered her not a Word: And his Disciples came and besought him, saying, Send her away, for she crieth after us.

24 But he answered and said, I am not sent, but unto the lost Sheep of the House of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

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TITE now enter into the Dialogue between the Woman and Christ: The first Trial is, The Woman crieth: But Christ answereth not a Word. I shew first wherein the Temptation standeth. The Reasons of it, and in what Cases Christ an-Iwereth not. 2. Bring the Uses for the first. God's Temptations and Satan's, and the Flathes agree in this, that all Temptations are of one Colour, to wit, white, and feeming good, even when the Skin of Temptations is black as Hell, yet there is white in it, as (Curfe God and die, that theu mayft be hidden in the Grave from Milery) the Reason is, Temptation were not Temptation, if it had not a taking Power to break in upon Reason; this is clear in Satan's Temptations, he knows Man is a fallen and broken Creature ske himtelf; yet that there's Reafon left, and that must have a fair Object, the first black Apple must be good to the Eye; fo the Devil fuiteth a Wife ever in his Whites, tho' if you should wash the Devil and the Lie, the Bones are always black: Now this Woman feeth that which she looked not for, and the Affections must be stirred. Is this the Lord the Heaver of Prayers? 2. Is this ke that biddeth us pray, and promifeth to hear? 3. Is this the meek Lamb of God. of whom 'tis said, He shall carry the Lambs in his Bosom? Isa. 42. II. And a bruised Reed he shall not break, a smeaking Flax be shall not quench: He answeroth me not one Word; yen, he denieth me to be his, as 'tis bereafter, he repreacheth me with the Name of a Dog: Nature would fay, I repent that ever I came to him, let my Danghter suffer twenty, one hundred, a Legion of Devils, I have done with Christ, I come no more at him; especially, lupposing

SERM. 11 Triumph of Faith. Supposing what was true, that she had a great Faith. and Faith cannot be but loving and kind to Christ? What? my Heart sadned and broken: Aly Daughter vened with a Devil! But oh alas, my Saviour answereth not one Word, sweet Jesus rejecteth me, how can I stand under so many Hells? He cureth all that come unto him: I am the frft that ever this King fent away with a fad Heart, he casteth none away that cometh, he welcometh all, only he will not look on me poor and miserable? Ob robat can I now do! You may know a Mother's Heart to her tormented Child, and a Believer's Bowels to a Saviour; here's a Burden above a Load: But why answereth he all Sinners, but not one Word to me? Anfw. 1. Few or none are tempted, but the Upshot of the Temptation is to beget big Apprehensions of the Temptation: Never was Man in the Condition I am in: Christ answereth the Devils when they cry, he will not give me one Look, one Cast of his Eye, not one half Word: The Temptation must represent Christ, as a Nonfuch for rough Dealing, and the Tempted a Nonfuch for Milery: Elias must fay, I Kings 18. 20. I, even I only, am left alone, and they feek my Life. Pfal. 22. 4. Our Fathers trufted in thee, they trusted in thee, and were delivered. Ver. 6. But I am no Body: But I am a Worm and no Man. Lam. 1. 12. O Paffers by, hear behold, and fee if there be any Sorrow like unto my Sorrow! &c. 1 Cor. 4. 9. We are made a Theatre, a Spectacle to Men and Angels: The Temptation must put on the Face of Hell to drive at this, to cause the Child of God put himself out of the Kallender and Society of God's Children: Hence, that (no there was never a Soul since the World was like

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Triumph of Faith. SER. IT. used his Arms with greater Violence than before; by this Hunger groweth faster, Sense stronger; 'tis here, Eat and be bungry, pray and desire more frongly to pray. 2. Reasons of God's not hearing Prayer are, 1: Superstitious and false Worship, Ila. 16. 12. Moab wearied of his high Places, comes to his Sanctuary to pray, but prevaileth not. Wildfire cannot roft raw Flesh. 2. God hears not Sinners, John 9. 31. Let bis Prayer be Sin, Pfal. 109. 7. Yea the Prayers of Britain are not hear'd. nor their folemn Fasts accepted; For Iniquity bath separated between God and us, Isa. 59. 2. 3. God heareth not when there's a Heart-love to Vanity. Plat. 66. 18. 70b. 35. 15. 4. God heareth not Man lignants, nor us, when many are Heart-Enemies to the Cause, Plal. 18. 41. 5. He heareth not bloody Men, I/a. 1. 15. Now for the Saints, Sense maketh Non-answering a merciful Judgment, 'tis here as in Riches; he is rich, who thinketh himself rich, and defireth no more; so that to be answered is a Plague; But to find you are not answered, and be fad for it, hath much of Christ: The Saints are heavier, because God answereth not, than because the Mercy is denied.

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Quest. How shall we know we are answered? Ans. Hannah knew it by Peace after Prayer. 2. Paul knew it, by receiving new Supply to bear the Want of that he sought in Prayer; he is answered, that is more heavenly after Prayer. 3. Liberty and Boldness of Faith, is a Sign of an answered Prayer: The Intercessor at the Right hand of God, cannot lose his own Work; his Spirit groaneth in the Saints; Doth not my Head accept what I set my Heart on Work to do? Rom. 8, 23, 26, 27. compared with Rev. 8, 3, 4. We are heard and answered of God.

The Trial and 98 SER. 11. when we are not heard or answered of God. I pray for a temporal Favour; Victory to God's People in this Battle, they lose the Day: Yet I am heard and answered, because I prayed for that Victory, not under the Notion of Victory, but as linked with Mercy to the Church, and the Honour of Christ: So the formal Object of my Prayers was a spiritual Mercy to the Church, and the Honour of Telus Christ. Now the Lord by the Loss of the Day, hath shewen Mercy to his People in humbling them, and glorifieth his Son, in preferving a fallen People: So he heareth that which is spiritual in my Prayers; he is not to hear the Errors of them. Christ putteth not Dross in his Censer of Gold. 5. We are heard whenever we ask in Faith; but let Faith reach no further than God's Will: When we make God's Will a Rule, he will do his own Will; if he do not my Will, 'tis to be noted, That the Creatures Will, divided from God's Will, in Things not necessary for Salvation, and God's Glory, is no Part of God's Will, and no asking of Faith. Therefore, Faith frequently in the Pfalms, prayeth, and answereth, Pfal. 6. Ver. 4. compared with Ver. 9. Plal, 55. 2. Attend unto me, and hear me. Ver. 19. God shall bear and afflict them. Psal. 57. 1. Be merciful unto me, O God, &cc, Ver. 3. He shall fend from Heaven, and fave me from the Reproach of him that would swallow me up. Psal. 59. 1. Deliver me from mine Enemies, Omy God. V. 2. Deliver me from the Workers of Iniquity, V. 10. The God of Mercy shall prevent me, God shall let me see my Desire upon mine Enemies. Pfal. 60. 1. O God, thou hast cast us off, thou hast scattered us, &c. But in the End, V. 12. Through God we shall do valiantly. The prophefying of Faith is nut

Triumph of Faith. SER. 11. not dead with the Prophets. Faith feeth afar off as yet, to see Things that God shall do, either by himself, or by Angels, is an Act of Prophecy, and differeth not in Nature from the prophetical Light of the Prophets: Now the Light of Faith feeth as yet the same, to wit, that Christ shall raise the Dead, and fend his Angels to gather in his Wheat into his Barn; especially Hope of Glory is prophe. tical. 6. Patience to wait on, while the Vision ipeak, is an Answer. 7. Some Letters require no Answer, but are mere Expressions of the Desires of the Friend; the general Prayers of the Saints, that the Lord would gather in his Elect, that Christ would come and marry the Bride, and confummate the Nuptials, do refer to a real Answer; when our Husband the King shall come in Person at his second Appearance.

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Use i. You take it hard, that you are not answered, and that Christ's Door is not opened at your first Knock: David must knock, Psal. 22.
2. O my God, I cry by Day, and thou hearest not, and in the Night Season I am not silent. The Lord's Church, Lam. 3. 8. And when I cry and shout, he shutteth out my Prayer. Sweet Jesus the Heir of all, prayed with Tears and strong Cries, once, O my Father; again, O my Father; and the third Time, O my Father; e're he was

heard. Wait on, die praying, faint not.

Use 2. 'Tis good to have the Heart stored with sweet Principles of Christ, when he heareth not at the first. 'Tis Christ, he will answer. 'Tis but

Christ's out-side that is unkind.

SERMON XII.

And his Disciples came and besought him, say-

ing, Send her away, &c.

In the Discipels we see little Tenderness, no more but send her away, she troubleth us with crying; for sooth they were fore slain, that their dainty Ears were pained with the crying of a poor Woman. Why? They say not; Dear Master, her little Daughter is tormented with the Devil, and thou her Saviour answerest her not one Word; she cannot but break her Heart: We pray thee Master,

heal her Daughter.

Doct. Natural Men, or Christ's Disciples, in so far as there is Flesh in them, understand not the Mystery of Sorrow, and Fervour of Affection in the Saints, crying to God in Defertion, and not beard. 1. Natural Men jeer at Christ deserted, P[al. 22. 8. He trusted in the Lord, let him deliver him. Heavy was the Spirit of the weeping Church, a captive Woman at the Rivers of Babylon; yet see they mock them; Sing us one of the Songs of Sion. 2. Even the Saints, in so tar as they are unrenewed, are Strangers to inward Conflicts of Souls praying, and not answered of God, the fainting and fwooning Church, Cant. 5. 6, 7. is pained; O dear Watchmen faw you my Husband? Heavy was her Spirit, but what then? V. 7. The Watch-men, that went about the City, found me, they smote me, they wounded me, the Keepers of the Walls took away my Vail from me; in stead of binding up her Wounds, they returned her Buffets, and pulled her Hair down about her Ears. And the Daughters of Ferusalem fay to the Sick, fighing

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Triumph of Faith. fighing Church pained for the Want of her Lord, V. 9. What is thy Beloved more than another Beloved, &c. Whereof is thy Christ made? Of Gold? Or is thy Beloved more precious than all Beloveds in the World? Troubled Hannah grieved in Spirit, to Eli, is a drunken Woman. The Angels find Mary Magdalene weeping, they leave her weeping, they give her a doctrinal Comfort; Woman, Why weepest thou? he is not here, he is risen again. 1. If a String in the Conscience be broken, the Apostles that were with Magdalene cannot tye a Knot on it again: If there be a Rent in the Heart, so as the two Sides of the Soul of the Woman rent afunder, she poor Woman still weepeth; O why speak you, O Angels, to comfort me: They have taken away my Lord. Angels, what are you to me? And indeed they cannot few up the Woman's rented Heart. This is the Lord's Prerogative, Ifa. 57. 19. I create the Fruit of the Lips, Peace; Iknow no Creator but one, and I know no Peace-Creator but one; Peace of Conscience is Grace, Grace is made of pure Nothing, and not made of Nature: Pastors may speak of Peace, but God speaketh Peace to his People, Pial. 85.8. 2. There be some Acts of Nature, in which Men have no Hand; to bring Bread out of the Earth, and Vines, Men have a Hand; but in raising Winds, in giving Rain, neither Kings, Armies of Men, nor Acts of Parliament have any Influence: The tempering of the Wheels and Motions of a distempered Con_ science is so high, and supernatural a Work, that Christ behaved to have the Spirit of the Lord on him above his Fellows, and must be fent with a special Commission to apply the sweet Hands, the foft merciful Fingers of the Mediator, with the Art

The Trial and SER. 12. 102 of Heaven, Ifa. 61. 1. That I (faith he) [Lachabosch] should as a Chirurgeon bind up with Splints and Bands the broken in Heart, and comfort the Mourners in Sion. There must 3. Be some immediate Action of Omnipotency, especially when he fets a Host of Terrors in Battle array against the Soul, as is evident in Saul, in Job 16. 13. His Archers compass me round about: That is, no less than the Soul is like a Man, befet by Enemies round about, fo as there is no Help in the Creature, but he must die in the Midst of them, Job 6. 4. The Terrors of God do set themselves in array against me: only the Lord of Hosts, by an immediate Action, raiseth these Soldiers, the Terrors of God, he only can calm them.

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Use 1. What Wonder then that Ministers, the Word, Comforts, Promises, Angels, Prophets, Apposites, cannot bind up a broken Heart, Friends cannot, while a good Word come from God; 'Tis easy for us on the Shoar to cry to those tossed on the Sea between Death and Life, Sail thus and thus; 'tis nothing to speak good Words to the Sick, yet Angels have not Skill of Experience in this; the afflicted in Mind are like Infants that cannot tell their Disease, they apprehend Hell, and 'tis real Hell to them. Many Ministers are but Horse Physicians in this Disease; Wine and Musick are but vain Remedies, there is need of a Creator of Peace; she is frantick (say they) and 'tis but a Fit of a natural Melancholy and Distraction.

Use 2. The Disciples are Physicians of no Value to a Soul crying, and not heard of Christ. Oh! Moses is a meek Man, David a sweet Singer, Joh and his Experience profitable; the Apostles God's Instruments, the Virgin Mary is full of Grace, the glorified

Triumph of Faith. 103 glorified Defire the Church to be delivered, but they are all nothing to Fefus Christ; there is more in a Piece of a Corner of Christ's Heart (to speak so) than in Millions of Worlds of Angels and created Comforts, when the Conscience hath gotten a Backthrow with the Hand of the Almighty.

24. But he answered and said, I am not sent but for the lost Sheep of the House of Israel.

In this Answer two Things are to be observed, 1. The Temptation coming from Christ, denying he had any Thing to do with this Woman, I am not fent for her. 2. The Matter of the Temptation, containing Christ's, 1. Sending. 2. To whom, To the House of Israel. 3. Under what Notion, The Sheep of the House of Israel. 3. What fort of Sheep, The lost Sheep. In the Temptation confider, 1. Who tempteth. 2. The Nature of the Temptation; for the former, 'tis Christ who tempteth. Hence these

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1. Pos. God tempteth no Man to fin, Jam. 1: 12. Let no Man say when he is tempted, I am tempted of God, for God cannot be tempted, neither tempteth he any. v. 14. But every Man is tempted when he is drawn away of his own Lust: God doth try rather than tempt. 1. God cannot command Sin. 2. He cannot actuate the crooked Faculties to fin, as he that spurreth a Horse putteth the Horse to actual Motion: But the dislocated Leg of the Horse putteth in Act the halting Power of the Horfe. 3. He cannot infuse finful Habits, which are asWeights of Iron and Lead, to incline the Soul to Sin. 4. He cannot approve Sin. Satan never tempteth but upon practical Knowledge, either that the Wheels may run down the Mouth, as he tempted Eve, and upon that false Perswasion tempted Christ

The Trial and 104 to fin; or then he knoweth Sin hath oiled the Wheels and Inclinations, and fo casteth in Firebrands, knowing that there's Powder and Firewood within us, in our Concupiscence; he should not offer to be a Father to the Brood of Hell, if he knew not that a Seed and Mother were within us, except Christ by Grace cast Water on our Lusts, and cool

the Furnace, we conceive Flames easily.

2. Pos. Neither Devils nor Men, nor our Heart may, without Sin, tempt or try the Creature by putting it to do that which may prove Sin, upon any Intention to try whether that Creature shall obey God or not: Had Abraham commanded Isaac to kill Facob his Son, to try whether Isaac loved God or no, it had been a finful tempting of him. A Creature cannot put his Fellow-Creature upon the Margine and Border of Death (fuch as all Sin is) to try if the Creature hath a good Head that cannot be giddy. God may try Duties by Events, He is the Potter, we are the Clay: But Clay is limited to to try Events upon Clay by Duties only, and not Duties by Events.

3. Pof. Wanton and vain Reason would say, Why did the wife Lord create such a Tree of Knowledge, the tasting whereof was the second Death by Law, and that in Eve's Eye? Why did not God fortify the first besieged Castle, Eve's Will and Mind with Grace, that the Day should not have been the Devil's? But, O vain Man, is the Potter holden to make a Vessel of Earth as strong as a Vessel of Iron or Brass, that tho' it fall by no Fault of the Maker, it shall not be broken? We may fay to Superiors of Clay, yea to Angels, Who art thou that commandest? And beside we may fay, What dost thou? And, why dost thou? And, What

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commandest thou, another Gospel, or no? And we may take their Will with a Reserve; but we may know of God, Quis, who he is, that he is Jehovah. But we are not to enquire, quid and cur, Lord, why dost thou this? Or, Lord, what is it thou commandest? The Agent here warrants the Action and all its Motives; God infuseth Wisdom and Goodness in all his Ways, because they are his Ways; Goodness is a Stranger to what Angels and Men do, except there be a fafer Law for their doing, than their Person. God must have absolute Obedience, tho' he seeketh no blind Obedience; Men's Actions must be warranted, not only from the Wisdom of the Doer, but also from the Nature of the Deed; God's Actions have all, and Abundance of Goodness in them, from the Lord. 'Tis enough to me what I fuffer (I mean it ought to be enough) if ten Hells for one Sin; if the absolute Former of all Things do it: We love to put Law on God, whereas to examine Men's Commandments is Religion, we take them upon Trust: And to examine God's Ways, is Arrogancy; yet we must judge God. We fee in permitting Sin in Bloods, in Confusion, in the Fall of Adam, more Fairness, Beauty, and Glory in Christ Jesus, and this new Heaven, than we can fee of Blackness of Hell, of Sin in Devils, and in Sin: Possibly it should have been lawful to the Creature, and to Angels to permit Sin; so they could and would from hence raise a Gospel, an Heaven of Free-Grace. Now for Temptations from God, we are to confider that they are all Reason, all Wisdom, all Goodness.

Triumph of Faith

1 Pos. Christ saith to the Disciples of her (it had been some Comfort if he had given herself but one Word) I am not sent for this Woman, nor for

105

any of her Blood and Kindred; she is a Gentile, I am sent primarily for Jews. Hence Christ may in Words, and to the Apprehension of weak Ones, say, I am not thy Saviour, thou art not any of my redeemed Ones. Christ may give rough Answers, when he hath a good Mind; he put a hard Word upon the Nobleman, John 4. that came to him for his dying Son: Te (and all your Nation) will not believe, except ye see Signs and Wonders. Never any Man saw and apprehended harder Things of God than Jeremiah, Chap. 15. V. 18. Wilt thou be altogether to me as a Liar, and as Waters that

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fail? 2. Pos. How often doth the Promises of the Gospel ly at a Distance to us, and we have four Doubts touching them; 1. They are not mine. In Dispensation God dealeth otherwise with me than with the rest; fo David, Pfal. 22. 4. Our Fathers trusted in thee, they trusted in thee, and thou delivered at them; and why should he not deliver thee also? v. 6. Alas, 'tis not so: But I am a Worm and no Man. So Isa. 49.13. Sing, O Heavens, be joyful, O Earth, and break forth into singing, O Mountains. What is the Matter, that the Skies and Stars are bidden fing Pfalms? For God hath comforted his People, and will have Mercy upon his afflicted. Yea, but no Mercy for me, v. 14. But Sion said, the Lord bath for faken me, and my God hath forgotten me; whoever find Mercy, God's Dispensation saith, I shall find none. 2. For Unavorthine's and Sin, I am uncapable of Mercy; The forlorn Son dare not believe his Father will make him a Son in his House. Why? there is all his Reason, Luk 15. 18, 19. Father, I have sinned against Heaven, and in thy Sight, and am no more worthy to be called

Triumph of Faith. SER. 12. 107 called thy Son, make me as one of thy hired Servants. Such was Peter's Reasoning; Lord, depart from me, for I am a sinful Man. 3. I know not bow the Promises shall be made good to me, but Toseph had a Word, that the Sun, Moon, and the eleven Stars should honour him, but how that could be performed he faw not; when he was fold as a Slave, and that was far from Honour, yet was he to believe his Dream should be fulfilled: And fo Abraham did adhere to the Promise, when God commanded the Son of Promise to be killed, Heb. 11. 19. Accounting that God was able to raife bim up, even from the Dead. 4. I fee not the Time of the fulfulling of the Promise yet, Hab. 2. 3. Tho' the Vision tarry, wait for it, because it will surely come, and not tarry. We are to remember, God can try all his Promises, in our seeming, through Hell, and the Devil's black Hands, (as he led Christ through Death, the Curse, and Hell) and yet fulfil them; when Christ is under a Stone, and buried, the Gospel seems to be buried.

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3. Pos. Christ is one both Sides, he holdeth up, and throweth down, in one and the same Act; he denieth the Woman to be his, and is on her Side to grace her, to believe that he is her's. Christ putteth his Child away, and he desireth that his Child should not be put away from him; he is for facob in his wrestling, and as if he were against him saith, Let me alone. Christ here doth both hold

and draw, oppose and defend at once.

I am not sent] He doth not here deny the Interest of the Gentiles in the Messiah, but his Meaning is, I am not first and principally sent. 2. In the Flesh, and personally as Man for the Gentiles, to preach the Gospel to them, and to work Miracles

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for them but principally as the Minister of Circumcision, to the Jews; therefore, Matth. 10. he forbiddeth his Disciples to go to the Samaritans, but rather to preach to the House of Israel. First then a Word of Christ's sending which includeth these three.

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1. Designation.

2. Qualification. 3. Special Commission.

1. The Designation was an Act of divine and voluntary Dispensation, according to which the Second Person of the Trinity, the Son of God, not the Father, not the Holy Ghost, was designed, and fet apart to take on him our Nature, Place, and the Office of the Mediator to redeem us, in his own Person: The Son was fittest to be the first and original Samplar of Sons; the Son by natural Generation was the most apt Person to be the persect Mould and Patter of all the Sons by the Adoption of Grace, Gal. 4. 4. The substantial Power of God is in the Holy Ghost, the personal Rise and Fountain of all the Excellencies of God, was in the Father; and so, tho' there was no Unfitness in either to be our King, Priest, and Prophet, yet the Love, Grace, Mercy, Righteousness of God and his infinite Wisdom dwelleth in the Son: O what a Bargain of Love, that (to borrow the Word) the Lot of matchless Love and Free Grace fell upon the Son: Son, my only begotten Son, thou must go down empty thyfelf, and leave Heaven, and go and bring up the fallen Sons out of Hell. Mankind like a precious Ring of Glory fell off the Finger of God, being his Image, and was broken; the Son must stoop down, tho' it pain his Back, to lift up the broken Jewel, and mend and restore it again,

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Triumph of Faith. SER: 12. and fet it as a Seal on the Heart of God: This was the Rife of the Covenant from Eternity; that Christ gave his Word as the prime Son, that all the derived Sons should put their Hands and Hearts to the Pen, and fign and subscribe the Covenant of Grace; the Writs, Evidences and Charters of our Salvation were concluded, and passed the Sign and Seal of the bleffed Trinity in Heaven from Eternity: The Gospel is not a Yesterday's Fable, 'tis an old Counsel of infinite Wisdom.

2. The Son was qualified, 1. With a passive Aptitude (to speak so) to be a Man, that he might fuffer. 2. He was graced with all actual Indowments to be a Mediator; the Ground-work of all was the Grace of Union, the God-head dwelling bodily in him. 2. The Sea of infused Graces above all his Fellows: To fay nothing of what he learned by Experience, being a Son put to School he learned his Lesson of Obedience, with many Stripes tho' an innocent Child, Heb. 7. 8. Hence he came loaded with Bleffings and Graces for all the curfed

3. All was nothing except this Ambassador of Heaven had also had a Commission for us: But he brought two Writs, two Books from Heaven, 1. He came as a flying Angel with the everlasting Gospel, to preach to all Nations. 2. The Book of Life also; in the former were three Acts of Law: So Christ is our Saviour both by Nature, and by a positive Law: Christ and Grace is Law. 1. Because of his Place and Birth, being our [Goel] and nearest Kinsman, he was more kind than any other here to redeem the fold Inheritance. Christ's Nature in the Womb was Grace, 'tis nothing but Nature, and that bad enough, for us to be born:

The Trial and SER. 12. 110 Christ's Mother's Womb was Grace; it was Grace that the Son should be conceived and born, and by this he had Law to us. 2. Christ's Act of dying was a special Law, John 10. 18. This Commandment received I of my Father, that I should lay down my Life. 3. By his Death and Refurrection he is made a Prince by Law, and hath Law and Authority to forgive Sins, Acts 5. 31. Mark 9.6. And Power to give Life eternal, John 17.2. And rule all by a new Law in his new Kingdom, Matth. 28. 8. Our Heaven now is by Law and a special Commission: But the Gospel is a General, he brought all God's Secrets from Heaven, and in his special Commission, Christ hath (as it were) private Instructions, Save such and such Persons, not any other, not all Ifrael, but the lost Sheep: Not the Goats; there's a great Mystery, how there be no double Dealing in the Gospel, and two contrary Wills in God.

Use 1. He offereth in the Gospel Life to all, so they believe, and God mindeth to work Faith, and intendeth to bestow Life on a few only; like a King's Son coming to a Prison of condemned Men, with offered Pardons to all, upon Condition they accept of them; but yet he fingleth out some, and perswadeth them to lay hold upon the Father's Grace; and by the Head taketh them out, leaveth all the rest to Justice: Yet is this no greater Mystery than this, Many are called, but few are chofen: So Christ's fending with his Commission, cometh under a two-fold Notion; one is, in the Intention of the Evangel; the other is in the Intention of him who proposeth the Evangel to Men; I mean God's Intention to give Faith and effectual Grace. The former is nothing but God's moral Compla-

Triumph of Faith. Complacency of Grace, revealing an Obligation that all are to believe if they would be faved; and upon their own Peril be it, if they refuse Christ. This is the Heart and Mind of Christ to Persons. revealing two Things; 1. Men's Duty. 2. God's Grace to give Life eternal to Believers; but the latter is not a moral Will in God only, but a real phyfical Will, (to fpeak fo) according to the which Christ effectually, strongly layeth Bands of Love. Cords of fweet, enforcing Grace, to perswade the Soul to take Jefus Christ. Christ cometh to the Mind under a high Apprehension, with his rainy and wet Hair, knocking, and again knocking, to shew his Face in such Soul-redeeming Beauty and Excellency, as the Soul must be taken Captive, subdued and over-come with the Love of Christ: As the Spouse is so wrought on with the Beauty, Grace, Riches, Indowments of Excellency, Words of Love of such an Husband, that she is forced to fay, I have no Power, neither Heart nor Hand to refuse you. Now the former Notion of the Gospel is enough to lay on the Obligation of Believing on all; to as tho' the Gospel reveal not God's Purpose of Election, (that is only and formally revealed in, and by God's efficacious working of Faith, called the inward Calling) yet it faith this to all, You are all to believe no less than if there were not any reprobated Persons amongst you: If therefore any dispairing Ones, as Cain, yea, and many weak Ones, refuse to believe on this Ground, (Why should I believe, the Gospel bath excepted me, it belongeth not to me, I am a Reprobate) they are deluded; for the Gospel formally revealeth neither the Lord's Decree of Election nor Reprobation; the embracing of the Gospel, and the final Rejecti-

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The Trial and SER. 12. on thereof, can speak to both these: But that is neither a Gospel-voice nor the Gospel-Spirit that revealeth any fuch bad Tidings. 'Tis true, Satan may speak so, but Christ cometh once with good Tidings to all, Elect and Reprobate: Men do hereby buy a Plea against Christ, and force a Quarrel upon him: The Believer breaketh first with Christ, before ever Christ breaketh with him; bad Tidings are too foon true; I doubt if Reprobation be so far forth revealed to any, even to those that fin against the Holy Ghost, as they are to believe their own Impossibility to be faved, for tho' a Man knew himself to be over score and past all Remedy, he is obliged to believe the Power of infinite Mercy to fave him, and to hang by that Thread in Humility and Adherence to Christ.

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2. If Christ be sent for lost Israel, and say in the Gospel, Who will go with me? and say to thee, My Father the King sent me his own Son, to bring thee up to his House: Why, but thou shouldst go: When old Jacob saw the Chariots and Messengers that Prince Joseph his own Son, yet living, had sent to tetch him, his Heart failed for Joy: Seest thou the Chariot of Pharaoh paved with Love, make then, for the Journey: The Home we have here is a taking Lover; Why? but thou mayest say, I cannot stay here, the King hath sent for me.

SERMON XIII.

OF Israel] It was then a priviledged Mercy that Christ was sent to the Jews; 1. The Jew is the elder Brother, and the native Heir of Christ: Christ is of their Blood and House, Rom. 1. 2, 3. and 9.3. They were Christ's first Bride. Alas, they killed

Triumph of Faith. SER. 13. killed their husband i there's a born Jew in Heaven, in foul and body; 'tis sweet to have any relation to Christ. 2. The Catholick Covenant of Grace made with the great Sifter the Church universal, was first laid down in pawn in their Hand; they put their hand first to the Contract, in subscribing the marriage Contract, Jer. 1. 3. Ifrael was holy to the Lord, and the first fruits of his increase: O sweet! the fallen Race of mankind was Christs Corn field, and his Wheat : The Ferws were the first Sheaf of the Field, Deut. 7. 6. They got Christs young Love and (to speak so) the first Handsell of free Grace in a Church-way. 3. Christ in the Jews slesh, (yet not excluding Ruth Rabab, and other Gentiles of the Blood-Royal) acted the whole Gospel; a born Jew Redeemed the lost World, offered a Sacrifice to God for finners, a born Few is Heir of all Things, is exalted a Prince to guide and rule all, and shall judge Men and Angels. 4. The Lord Christ in the flesh was first offered to them, they had the first Gospel-love, Matth. 10. 5. 6. Act. 13, 46, 5. The Oracles of God were committed to them, Rom. 3. 1. Rom. 9.4. The Testator Christ, his written will was in their keeping: 6. God was their first Crowned King. He gave Ethiophia, and Egypt and Zeba aransom for them and was the Law-giver: 7. Every Male-child among the Jews, did bear fomewhat of Christ in his flesh, Col. 2. 11. When all the world was without Christ: 8. Their land was Christ's by a special typicall-right: God saith of it, Tes my land; Christ was their Sovereign Land-lord, and they the great King's Free-holders: 9. The Lord never dwelt in a bouse made with hands, in a

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Temple as amongst them, having special respect to the true Temple, Jesus Christ, sohn 2. 19.

Use 1. Let us pray our elder Sister home to Christ, Cant. 8. They said, We have a little sister, and she hath no breasts, what shall we do for our sister in the day that she shall be spoken for? Now we have a greater sister: What shall we the Gentiles do for her? There's a day, When ten Men shall take hold, out of all Nations, of the skirt of a Jew, saying, we will go with you; we have

heard that God is with you, Zah. 8. 21.

Use 2. It is the happiness of our Land, that we have a three-fold relation to Christ, I mean these two Nations, that we have avowed the Lord by a National Testimony, and the Nations are publick Martyrs and witnesses of Christ, in that they are made a field of blood, for no other quarrel, but because they desire to stand for Christs Truth, against Antichrist: sure in the intention of Papists now in Arms against us, there is no cause of War but this only. 2. That we have sworn that the Lord shall be our God, in a solemn Covenant.

3. That we are honoured to build the Temple of the Lord, and reform Religion. O that we could see our debt and be thankfull.

Use 3. The Jews had the morning market of Christ, and they would not pay the rent of the Vineyard to the Lord thereof; we have the after-noon of Christ, and know we what a mercy it is, that our beloved feedeth amongst the Lillies, till the Day break, and the shadows fly away, and that the voice of the Turtle is heard in our Land? God for our abuse of the Gospel hath sent among us the bloody Pursevants, and Officers of his wrath, Men skillfull to destroy; God is now in three Kingdoms, arresting the Carcases of Men,

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SER. 13 Triumph of Faith we are owing much to God, he will now have husbands, and fons from us, and leggs, and arms of wounded and flain men from us, for the rent we owe to the Lord of the vineyard, for our contempt of the Go/pel. Sheep] first a word of Sheep, then of lost Sheep: I take no other reasons why the redeemed of the Lord are called sheep, than are obvious in Scripture. 1. The sheep are passive creatures, and can do little for themselves, so can believers in the work of their falvation: as 1. They have not of themselves more knowledge of the faving way then sheep, and so cannot walk but as they are taught and led, Pjal. 119. 33. Teach me O Lord, Pfal. 25. 5. lead me in thy truth, like a blind Man holding out his hand to his guide, so they, Pfal. 5. 8. Lord lead me in thy righteousness. 2. Tis not common leading, but the leading of Children learning to go by an hold, Hof. 11. 1. when Ephraim was a child, I loved bim. Ver. 3. I taught Ephraim also to go, taking them by their arms; but Ephraim like a child knew not his leader: But they know not (faith the Lord) that I healed them. 3. Leading may suppose some willingness but we must be drawn Job. 5. 44. No man can come to me, except the Fas ther draw him, Cant. 1: 4. Draw me, we will run after thee. 4. There is a Word of special Grace, which is more then teaching, leading, drawing; and that is leaning, Cant. 8. Who is this, that cometh up from the Wilderness. leaning upon her beloved. 5. There is a Word yet more, and that is bearing, Luke 15. 5. When the good Shepherd hath found the lost Sheep He layeth it on his shoulders with Joy, Ha. 46. 3. Hearken to me O bouse of Jacob, and all the rem-

The Trial and 116 SER. 12 nant of the House of Ifrael, which are born, (by me) from the Belly & carried from the gray Hairs: So also, Deut. 32. 11. God beareth them on Eagles Wings; Grace, grace is a noble Guide and Tutor.

2. The Life of Sheep is the most dependent Life in the World, no fuch dependent Creatures as Sheep; all their happiness is the Goodness care and Wildom of their Shepherd: Wolves, Lyons, Leopards need none to watch over them: Briers and Thorns grow there alone; the Vine Tree, the noble Vine is a tender Thing, and must be supported, I/a. 40. 11. Christ must bear the weak Lambs in his bosom: The Shepherd's bofom and his Legs are the Legs of the weak Lamb, even the Habit of Grace is a Creature, and no independent Thing, and fo in effe; in confervari, in its Creation, in its Preservation, it dependeth on Christ: Grace is as the new born Bird, its Life is the Heat and Warmness of the Body & the Wings of the Damm, 'tis like a Chariot, though it have four Wheels, yet it moveth only as drawn by the Strength of Horses without it; its a Plough of Timber only, that without Iron and Steel breaketh up no Earth. The new Seedof God afteth as afted by God: Hence sepenting Ephraim, Jer. 11. 18. Turn thou me, and I hall be turned: renewed David is often at this, Quicken me. quicken me: The swooning Church Cant. 2. Stay me with flagons, & comfort me with Apples.

3. Sheep are docile Creatures, John 10. 27. My Sheep hear my voice, I know them, and they follow me. There is a Controversie with Papists. how we know Scripture to be the Word of God: There is two Things here confiderable, one with-200

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Triumph of Faith. SER. IZ in another without. How knoweth the Lamb its Mother amongst a Thousand of the Plock? Natural instinct teaching it. From what Teacher or Art is it, that the Swallow buildeth its clay House and Nest, and every Bee knoweth its own cell and waxen House? So the Instinct of Grace knoweth the Voice of the Beloved amongst many Voices. Cant, 2.8. And this discerning Power is in the Subject. There is another Power in the Object. of many thousand Millions of Men, fince the Creation, not one, in figure and shape, is altogether like another, some visible difference there is: amongst many Voices, no Voice like Man's Tongue: Amongst millions of diverse Tongues of Men, every Voice hath an audible Difference printed on it, by which 'tis discerned from all other. To the new Creature, there is in Christs Word some Character, some Sound of Heaven, that is in no Voice in the World, but in his only, in Christ represented to a believers Eye of Faith: There is a Shape, and a Stamp of divine Majesty, no Man knoweth it, but the Believer: And in Heaven and Earth, Christ hath not a Marrow like himself. Suppose there were an hundred counterfeit Moons, or fancied Suns in the Heaven, a natural Eve can differn the true Moon, & the natural Sun from them all: The Eye knoweth white not to be black, nor green. Christ offered to the Eye of Paith, stampeth on faiths Eye, spaces, little Images of Ohrift, that the Soul dare go to Death, and to Hell with it : This, this only was Christ, and none other but he only. 4. Sheep are fimple, Fancy leadeth them much, therefore they are straying Creatures, Ifa. 53. 6.

Pfal. 119. ver. 176. 1 Pet. 2 25. There is nothung

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The Trial and SER 13 118 thing of the Notion of Death, or of another Life in the Fancy of Sheep, a Mouth-full of green Grass carrieth the Sheep on upon a Pit: And the Mouth and Teeth of Lions and Wolves. Fancy is often the Guide of weak Believers, rather then Faith; little care we by Nature, what we shall be in the mixt Generation. Fancy and Nature cannot out-see Time, nor see over, nor beyond Death: Fair green-like Hopes of gain are to us Hopes of real good: We think we fee two Moons in one Heaven, there is a Way good-feeming that deceiveth us: But black Death is the Nightlodging of it. Alas, we are journying, and know not our night-Innes, and where we shall lodge, when the Sun is going down, poor Soul where shall you be all Night?

i. If Believers be fuch dependent Creatures, what do Libertines and Antinomians teach us: That the Soul need not go out to Christ, for fresh supply, but it is acted by the Spirit inhabiting and dwelling in us: Also, that it is the Way of the Law, not of the Gospel, that we Act in the Strength of Christ: Both these are against the Gospel: 1. We are commanded to pray, even the Sons who in Faith calleth God, Our Father which is in Heaven, lead us not into Temptation, which God doth no other Way then by giving us new supply of Grace to actual Resistance; and Christ will have us to pray, Lord increase our Faith, the Virgins in Love with Christ, pray draw us. Paul prayeth that the God of Peace would sandlifie the Thessalonians wholly 1. The 5. 23. & for this he boweth his knee, that the believing Ephefians may be ftrengthned according to the Riches of his Glory, with might

R 13 r Life green d the ancy ather t we Nabeare two ning ghtand hall oul res, us : elb ing of be the en er m. ng e; fe ly of ly it

Triumph of Faith. SER. 13 119 by his spirit in the inner Man, that Christ may dwell in their Hearts by Faith, and that with all the Saints they may be able to comprehend the transcendent, Love of God in Christ, Eph. 3. 15, 16, 17, 18, 19. And that Author, Heb. 12. 20, 21. That the God of Peace may make the Saints perfect in every good Work to do his Will, working in them, that which is well pleafing in bis fight. 2. 'Tis against Christ's Intercession, whole it is to keep the Faith of the Saints from failing Luke 22. 32. And who finisheth our Faith. Heb. 12. 2. Confirmeth us to the End. 1 Cor. 1. 8. Advocateth for new Grace, 1 Joh. 2.1, 2. Appeareth in the Presence of God for us, Heb. 9. 24. 3. This cannot stand with the Promise of perseverance, made in the Covenant of Grace Fer. 32. 40, 41. If. 59. 21, 24. Ezek. 36.17. Joh 6. 39, 40. 70b. 4. 13, 14. Nor 4. with the Faith of perswasion of Perseverance, Rom. 8.38, 39. Jude v. 24 25. Pfal. 6. 2 Tim. 4. 18. and 5. This must infer either that the Regenerate do not, and cannot Sin by not believing and persevering in Faith, and perfecting Holiness in the Fear of God, (which is blasphemy') or that the Saints may finally fall from Grace, or that the Use of Grace, and willing and doing in the Saints is not of, or from confirming and affifting Grace. 6. This putteth our Stock of Grace in our own Hand, as if Christ did litterally only reveal to us the Way to Heaven, and leave it to our own free Will to Guide well or ill.

Use 1. And so we are to thank Christ for beginning in the Spirit, and to thank ourselves that we go on, and grow in Grace, or End not in the Flesh; Nay but Christs Dispensation, in whose Grace we

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are strong, Eph. 6. 10. And can do all Things, Phil. 4. 13. Is nothing but one continuate Act of Free-grace or a long Cord or Chain of dependency on Christ; yea, Grace is Glory on the Wheels; it's Glory like Wheat in the Blade, in the Way in the flux and Tendency to the Ear and Harvest, depending on the continued Aspect of the Summer Sun of Righteousness; the new Creature is the Iron in the Fire, Heaven in the Moulding and Framing, and under the Hammer and Tooles of Christ, and a Rose in the Opening before it cast out its Leaves, and in this we are to have these Considerations.

ing his Work out of the Mould and taking the new Ship off the Stocks, as a perfected Vessel: We conceive erroneously that Faith only eyeth Christ as pardoning; and that it hath no Eye, no Activity and Influence on our own gracious Acts wrought in us by Christ; but Faith is an Agent, as it is a Patient, and joyneth with Christ and with free Will to an active Purifying of the Heart: It believeth Heaven, and worketh

Heaven.

2. We often go on imagining that we are in a Way of Back-fliding, deferted Souls not conscious of the reflect Acts of believing, and longing for Christ think themselves Apostates, when they are advancing in their Way: In great Water-works, whete there be a great multitude of Wheels, the Standing of some five or six, is the Advancing of the Work in other twenty, or forty Wheels: In desertion some Wheels are at a Stand, and move not; as often Acts of seeling Joy, self-Delight in the Actual beholding of Christ, are

Triumph of Faith are at a Stand, and then 'tis thus: I faid, I am cast out of his sight, yet other Wheels are moving, as 1. Humble and base Thoughts of himself. 2. Broad and large Thoughts of Christ, and his Grace, 3. Hunger and longing for Christ. 4. Self-diffidence is much. 5. Care and Love-fickness (Saw you him whom my Soul loveth) is vehement. 6. Sense of Sin, and of wants and spiritual Proverty increaseth now. 7. Sense of the Misery of the Combate, is much more then before: O miserable Man that I am! &c. 8. Believing under hope, and against hope, is strongest now. 9. There's more Tenderness and humble Fear now then before. 10. A stronger Resolution to entertain Christ more kindly, when he shall return again in his fulnis of Presence. 11. Sorrow, that remembring he faid, My Head is full of Dew. and my Locks with the Drops of the Night. Cant. 5. 6. Yet the sleeping Soul kept him at the Door. 3. We are to adore that Dispensation who will

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ty d, 3. We are to adore that Dispensation who will have us not stepping one Foot to Heaven, but upon Grace & upon Graces charges; he could make Saints to be finless Angels: But what haste? We should then, not yet being habituated with Glory, nor consirmed in Heaven, think little of Christ.

Use. 2. If we beso dependent on Christ, we have not ended with all Law-directions, the Law standeth us yet in good Use; I mean, when Christ hath made us and the law Friends, and hath removed the Curse, and made the Believer say, O how love I thy Law.

Obj. 1. Can you faith M. Town) separate the Directing or commanding Power of the Law, from

Ans. Actual Condemnation may well be separated from the Law: As a Lyon, is a Lyon and yet being chained, cannot actually devour. To condemn may well be removed from the Law, it could not condemn Adam before Sin entred into the World; it cannot condemn the holy Elect, and sinless Angels; yet it had, and hath a Commanding and obliging Power to command and direct both; to condemn is accidental to the Law, as the State of Sin is accidental to Man. 2. The Law may speak by way of Direction to Believers but cannot speak to them by way of actual Con-

demnation, because Christ hath removed the

Curfe. Obj. 2. Holiness & walking in the Way of Holiness contributeth not one jot to Salvation, as causes, or as the way thereto, Christ hath done that perfectly. Anf. I pray you consider three Things here; 1. The will of God to fave; yea, and to justifie the Ungodly. 2. Jus, the Law right to Righteousness and Salvation. Actual Salvation; Christs Merits are neither Cause, nor Motive, nor condition moving God to will, to choose. or ordain Persons for Glory, this is an Act of eternal Election to Glory, which is not from Christs Merits: Nor doth any external Work or Condition, either good or Evil in Jacob or Efau, or in the furety Christ, move God to such an Act of free Liberty. Libertines are ignorant in fo speaking; yea, Faith is no Condition, Cause, or motive of fuch a Will. 2. Christs Merits, not Faith, not Holiness in us, must be the Cause of our

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Triumph of Faith. SER. 13 our Law-right to Rightesusness & Glory: Christ. his alone gave the Price of Redemption for us, no Garments were rolled in Blood for a Patent and right to Heaven, but his only: His alone trod the Wine-press of God's Wrath; in those two Notions, Works of Holiness have no footing in the Work. But 3. As touching actual Salvation, the Way to it is Holiness, without which none can see God. 'Tis expresly commanded, Be ye Holy, as I am Holy, 1 Pet. 1. 19, 20. and Rom. 6. 21. But being now made free from Sin, and become Servants to God, we have your Fruit unto Holiness, & the end Life everlasting, 2 Pet. 1. 10. If you do thefe Things ye shall mever Fall, for so an entrance shall be ministred unto you abundantly, unto the everlafting Kingdom of our Lord and Saviour Jesus Christ, Rev. 2. 7. To him that overcometh I will give to eat of the Tree of Life, which is in the midst of the Paradise of God, Rev. 3. 21. To him that overcometh will I grant to fit with me in my Throne, even as I also overcame, and am set down with my Father on his Throne. They Answer, overcoming is by Faith. But I reply; Faith to Libertines is but a beliving that Christ hath overcome in their Person and Place, for Faith is no more to them a Condition or Way to Salvation, than good Works: For Faith (fay they) is not Christ; Christ only is the Way to Heaven, but this were a vain Promise, if overcoming were not, I. A Duty required of us in time, upon the Performance whereof, we have an Entrance made to Life eternal. 2. If overcoming be but only believing, and so an Act of the Soul only; those to whom the Promise is made, are to do no more

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The Trial and SER. 13 124 but believe Christ hath overcome the persecuting World for them, and yield, and in Profession deny the Faith, and accept of Conditions of Life, and so be foiled, and yet claim Right to the Promile, contrary to the intent of Christ, Rev. ii. 19. who commendeth Pergamus for not denying the Faith. Now in all this, as the walking in the Way to a fair Palace to dwell in it, in Honour and Happiness, cannot be the Price the Ransom, the Sum given to buy Right to that Place, and to the Honour and Happiness thereof; so neither can our walking in the Way to Glory be the Price of Glory.

Obj. 3. But we are saved by Christ's Merits before we can do any good Works, then good Works cometh not to perfect and make up Salvation.

Ans. So are we in regard of Right of Purchase, faved before we believe; yet that hindereth not, but Paith is a way to Salvation. 2. This concludeth that good Works are no Caule, or way, or Mean of obtaining the Right (jus) of Purchase to Redemption, which we yield, but not that we are actually faved without walking in the way, called the way of Holinefs which the Unclean shall not pass over, Ifa. xxxv. 8.

Octj. 4. We are to do good Works from the Principle of the Love of Christ constraining us, not from the Law commanding, or directing 215.

Anf. 1. These are no way contrary, the Regenerate from both Principles are to walk in Love and Holiness as Christ did; the Law directing is not abolished by Grace, or by Love to Christ, and this is no other than the Reasoning of old Libertines; Paul said, Rom. vu. 6. Now we are deli-

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Triumph of Paith. Ser. 11 vered from the Law. O then faid Libertines; we may Sin, and fleshly walking shall not prejudge Salvation, nor condemn us, ver. 7. What shall we say then? Is the Law Sin? God forbid, and Rom. v. 20. Where Sin abounded, Grace did much more abound: then faid the Libertines, Chap. vi. 1. What shall we then say, shall we continue in Sin, that Grace may abound, ver. 2. God forbid; then the Law commandeth and direceth not to Sin; and Christ and Grace being Friends, speak with the fame Mouth, God forbid that we Sin; we are not so freed from the commanding Power of the Law, as that we Sin not: When we do what is contrary to God's Law, we are so far under the Law, as not to Sin, because the Rule of Law is removed; nay, the Law backs a Man while he come to Christ, and to Glory; and Christ backs the Law, and faith, the Law forbiddeth you Sin, I fay Amen. Grace faith, Sin nor; and Christ also layeth new Bands of Love and Obligation to Thankfulness on us, not to Sin, but removeth not the ancient Bounds: Grace and Condemnation are opposite, but not Grace and the commanding Power of the Law. Obj. 5. The Law is a Letter of Death and Bondage, and can never convert the Soul, only the Gospel doth that, for in the Gospel, Grace is given to obey what is commanded: Therefore your Law-preachers lead Men from the Foun-The Letter of the dation Christ. Ans. 1. Law without the Spirit of Christ, cannot convert any, nor can the Letter of the Gofpel, or Gofpel-threatnings without the Spirit of Grace convert any; both Law and Gospel separated from the Spirit are alike in this; and neither Law nor

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126 The Trial and SER-13 Gospel according to this Reasoning should be preached. Antinomians do in downright Terms teach this: For they fay, 1. That the due searching and knowledge of the Scriptures, is not a safe and sure way of searching and finding Christ: The Word faith the contrary, Pfal. xix. 7. 8, 9. Als x. 43. Rom. iii. 21. John v. 39. Luke i. 70. 71. 2. To do any thing by virtue of a Commandment, is a Law-way, not Gospel-obedience; contrary to Pfal. cxix. 9, 43. 44. v. 11. 2 Pet. i. 19, 20. 2 Tim. III. 16. 3. All verbal Covenants, and the Word written is but a Covenant of Works. and taketh Men off from Christ; and the whole letter of the Scripture holdeth forth a Covenant of Works. All Doctrines, Revelations, Es Spirits are to be tried by Christ, rather than by the Word. Those that go from the Sun must at length walk in Darkness. Anabaptists of old faid. The Covenant of Grace was written in the inward Parts, and in the Heart, and therefore there was no need of Word or Ministry; but when Satan knocketh his Knock is dumb and speechless, he bringeth not the Word, and speaketh not according to the Law and Testimony, because he is a dumb Devil: Christ bringeth the Word with him. To all thefe, we can fay no other, then that they condemn the Scriptures and the preaching of the Word; because nothing can avail us to Salvation without the Spirit. This is 1. To condemn the Wisdom of our Lord, who hath appointed that Faith should come by hearing, and that the Things that are written, are written, that we in believing might have eternal Life, John xx. 31. 2. It's to fetter the free Operation of the Spirit, whose Wind bloweth when he lift-

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Triumph of Faith SER. 13 127 listeth, to the preaching of the Word. 3. Yea, to make Christ's Death, Refurrection, Ascension, and Intercession at the right Hand of God, which all must be the Marrow of the Evangel, Things meerly legal, and Things belonging to the Covenant of Works; because all those without the Grace of the Spirit, are meerly fruitless to many thousands. Obj. 6. But Repentance in the New-Testament, is nothing else but the Change of the Mind, and to be of another Mind than to leek Righteousness by the Works of the Law; even to seek it in Christ alone: And Mortification is but the Apprehension of Sin stain by Christ, and so Repentance is a Part of Faith, tho' Repentance in the Old Testament, was to bewail Sin and for sake it, Ans. But this is to Dally with Christ; all Mortification and Dominion over our Lusts, that fighteth against Mercy and Justice. and the Duties of the second Table, must be, by this Means, an Act of Faith, and the new Light of Christ in the Mind, believing our Righteousness to be in Christ; and so an Act of internal Worship belonging to the first Table; then as the Scriptures faith, the Sinner is justified by Faith, apprehending Christ's Righteousness; so might we well fay, that we are justified by Repentance and by Mortification. 2. That Repentance layeth hold on Christ's Righteousness. 3. That as to believe only without Works doth justific and fave; so to repent only (that is to change the and apprehend Righteoufness; not in Works, but in Christ) without all Holiness and forfaking of Sin should fave us: But this is to

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The Trial and 128 SER. 12 praying, praising, hearing, &c. except only we are to believe: This is clear the way of the old Gnosticks, who placed all Holiness in meer Knowledge and Apprehension of God's Will, without Love or Obedience. 2. Repentance is forrow according to God, I Cor. vii. 9. 10. James iv. 9. And eschewing Evil and doing Good, 1 Pet. iii. 11. And the crucifying of the old Man, and the Lusts thereof, as Fornication, Uncleanness, inordinate Affection, evil Concupifcence, Covetousness, Col. iii. 5. And these are commanded in the New Testament, as the very Lesson of the Grace of God, Tit. ii. 11. 'Tis true in the Old Testament, the People were under Tutors and Bondage; but that was in Regard of the carnal Commandment of Ceremonies, the Cognizance of our bloody Demerit held forth in bloody Sacrifices. 2. In regard, less of Christ and the Sweetness of the Gospel was then known, and the Law chased harder the guilty to Christ. But 1. Servile Obedience, through apprehension of legal Terrors, was never commanded in the spiritual Law of God to the Fews, more than to us. 2. The Jews were not justified by the works of the Law more than we; but by Faith in Christ, as well as we, Acts xv. 11. Acts x. 42, 43. Heb. xi. 1 Cor. x. 1, 2, 3. Yea; we are justified as David and Abraham were, Rom. iv. 3, 4.5, 6, 7, 8. Yea, the Tews feeking of Righteousness by the Works of the Law, is a stumbling at the Stone laid in Zion, Rom. ix. 31, 32, 33. Yea, it's Blasphemy to say, Repentance in the Old Testament was a forrow for Sin, and a forsaking of it; as if under the New Testament we were licenced to Sin, and turn Grace into Wantoness. SER-

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SERMON XIV.

Oft Sheep] Loft, is either understood of the common Condition of all Men, and so because all are the Heirs of Wrath, Eph. ii. All have sinned, and come short of the Glory of God, Rom. iii. 23. and so are lost: But the Scripture intituleth Men, by that which they are in their own Esteem; as Mat. ix. 13. I am not come to call the Righteous, but Sinners to Repentance. This may feem to hold forth that there be some Sinners, and some not Sinners, but righteous, whereas none are Righteous that finneth not, Rom. 111. 10. But God giveth to Men the Tittle which they give themselves, and so lost here, is such as are lost in their own esteem; for Christ's Intention in coming in the Flesh, and dying is to seek and to fave the loft, Luke xix. 10. In this Sense, Mat. ix. 13. and 1 Tim. 1. 15. Christ came to fave Sinners, otherwise all the House of Israel are loft, Fer. 1. 6. My People have been loft Sheep, Ezek. iii. 4. Neither have ye fought that which was lost: Nor is this to be meant of the lost, considered, as Redemption is purchased, in this Notion, Christ died for his Enemies, Rom. v. 10. the just for the unjust, 1 Pet. 111. 18. and for the Lost: But we are here led to this, that these at whose Salvation Christ hath a special aim, and whom he actually converteth are first Sinners, and lost in their own Eyes, as is clear, Mat. ix 13. 1 Tim. i. 15. Luke xix 10. It is one Thing to be loft, and a Sinner, and another Thing to be Self-lost; as many are loaded who are not weary, and yet none are weary, but they be loaded. 1. All that Christ converteth are

The Trial and SER. 14 Self-finners too, but Christ converteth not all Sinners. Hence Christ actually calleth and sayeth but those who are such and so prepared; now there is a Preparation of order, and a Preparation of deserving: I cannot say, there are Preparations in the converted by way of deferving. Christ calleth not Sinners because, or for, that they are Sinners in their own Senie, For he hath Mercy on whom he will. 2. Nor are there Preparations in the Converted, to which Conversion is promised as a free Reward of Grace, which may be called moral Preparations, there is no fuch Promise in the Word as this: Whosoever are wearied and lost in their own Eyes, they shall be converted. Yea, 3. 'Tis hard to affirm that all who are prepared with these Preparations of Order are infallibly converted; it's like, Judas, Cain, reputed themselves Sinners, and had some Law-work in their Heart, and yet were never converted; But God's ordinary way, is to bring Men into Christ, being first Self-lost and Selfcondemned, and that upon these Grounds that proveth God's way of working to be fuccessive. 1. Because Conversion is a rational work; and the Gospel is a moral Instrument of Conversion, therefore Christ here openeth a Vein ere he give Physick; he first cutteth and then cureth, for though in the Moment of formal Conversion, Men be Patients, and can neither prevent Christ, nor co-operate with Christ, yet the whole work about Conversion is not done in a Moment; for Men are not converted as the Lillies grow, which do not labour nor spin; there be some pangs in the new Birth: Nor are Men converted as Simon carried Christ's Cross, altogether against

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Triumph of Faith their will; they do hear and read the Word freely; nor are Men converted beside their Knowledge, as Cajaphas prophecied; nor are we to think with Enthusiasts, that God doth all with one immediate Rapt, as the Sun in its rife inlighteneth the Air. The Gospel worketh morally as doth the Law: Reafons work not in a Moment, as fire flaughts in the Air: Christ putteth Souls to weigh the Bargain, to confider the Field and the Pearl, and then buy it. 2. Christ's faving and calling the loft, is a new Creation as well as a Generation. A Child is not born in one Day; faving Grace is not Phyfick that worketh the Cure while the fick Man is sleeping: Christ casteth the Mettal in the Fire ere he form the Vessel of Mercy; he must cast down the old Work, ere he lay the new Foundation. 3. Conversion is a Gospel Blessing, and so must be wrought in a way fuitable to the scope of the Gospel. Now the special intent of the Gospel is to bring Men to put a high and rich Price upon Christ, and this is one Gospel-offer: What thinkest thou of so exellent a one as Christ? What wouldest thou part with? What wouldest thou do or Juffer for Christ? Now Men cannot prize Christ, who have not found the Terrors of the Law: So Paul finding himself the chief of finners, and in that Case saved, I Tim. i. 15. must hug and embrace Christ, and burst out in a Pfalm, v. 17. Now to the King eternal, immortal, invisible, the only wife God, be honour and glory for ever and ever, Amen. A fight of the Gallows or the Ax, raiseth in the condemned Man's Heart, high Thoughts of the Grace of a pardoning Prince; to be a Tenant of Free-Grace

132 The Trial and Ser. 14 is to fweet a Free-holding, that it must put a high Rate on Free-Grace. 4. The Clay-Organs and Faculties of the Soul working by them. cannot bear the too great violence of legal Terrors; for in reviving the Spirit, Ifa. lvii. 16. If be sould let out all his Wrath, the Souls sould fail that he has made: Nor can they bear that God let out all his strength of Love in one Moment; rough or violent dealing should break christal Glasses: Christ should break the Needle. when he seweth the Heart to himself, it he should put to all his strength; too swift motion of Wheels may break the Mill; Christ must drive fostly, for a fight of the fourth part of the Fire of Hell, and a fight of one Chamber or one Window of Heaven is enough at once.

1. 'Tis not enough to be fitted for the Phyfick, and not for the Physician: The weary and laden are fit to be eased, but not fitted for Christ the Physician, except they come to him and believe Faith is a Thing very fuitable for Christ: Hr. every one that thirsteth, come ye to the Waters, and he that hath no money come buy and ear, Ifa. lv. 1. It is true, in regard of all Good deferving, moving God to have Mercy on one, rather than another: Ferusalem and all converted are dying in their Blood, and no Eye pitying them, Ez. xvi. 6, 8. And therefore are none discouraged to come because of their wretched Estate; that is to fay, we cannot come, we have no Money: But Christ inviteth these which have no Money, and though Christ seem to exclude the Woman from Mercy, yet Christ in Wisdom holdeth for h the Promise here in that Latitude of Free- Grace; while, as he faith, he came for the

Triumph of Faith. SER. 14 lost Sheep; that there is room for the Woman, and all believing Gentiles to come in, and lay hold on the Covenant; Sense of Wretchedness & Unbelief representeth Christ as too narrow, & contracteth & abridgeth the Promises, as if there were no place for thee, because thou art thus & thus finful. Obj. 1. The King putteth forth a general Proclamation to all Thieves: Oh (faith one) but be may mean others, but not me: Why? He means Thieves in general, he excepteth none: Why shouldst thou say, not me; Christ belongeth to finners as finners, he receiveth finners as finners, yea he ascended on high to give Gifts to the rebellious, therefore there's no Qualification required in Men, that believeth in Christ, no, nor doth Unbelief debar a Man from Christ, it only excludeth him from the experimental Knowledge that Christ is his. Ans. 1. Tis true, the Gospel excepteth no Man from Pardon, and all that hear the Gospel are to be wearied and loaded, and to receive Christ by Faith, as if God intended to fave them: But the Promises of the Gospel are not simply universal, as if God intended and purposed, that all and every one should be actually redeemed and faved in Christ, as Arminians teach, and so God excepteth in his own hidden Decree, not a few, though he reveal not in the Gospel who they are, yet he revealeth in the Gospel the general, that many are called, but few are chosen: And I grant there's no Ground for any one Man not to believe upon this Ground, because some are reprobated from Eternity, & it may be I am one of those, for the contrary is a fure Logick; many are chosen to Life eternal, and it may be

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that I am one of those, 2. It is most untrue, that
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The Trial and SER 14 124 Christ belongeth to sinners as sinners, for there Christ should belong to all Unbelievers, how obstinate so ever, even to those that fin against the Holy Ghost. Nay, Christ belongeth only to finners elected to Glory, as elected to Glory, in regard of God's gracious Purpose, and he belongeth only to believing Sinners as believing; in regard of actual Union with Christ, Epb. iii. 17. Gal. ii. 20. 3. 'Tis false, that sinners as sinners do receive Christ, for so Judas and all sinners should receive Christ: Now the Scripture sheweth that Believers only receive him, John i. 12. Gal. ii 20. Eph. iii. 17. 4. It's false that sinners as sinners believe in Christ. This way of Libertines is a broad way for Sorcerers, Thieves, Mur. therers, Paricides, Idolaters, remaining in that damnable State to believe; whereas finners as fuch, finners thus and thus qualified, are to believe, that is humbled, wearied, and Self-condemned Sinners only are to believe, and come to Christ. 'Tis true, all finners are obliged to believe, but to believe after the order of Free-Grace; that is, that they be first Self-lost and fick, and then be faved by the Physician.

I cannot but here mention some damnable Errors of Libertines, contrary to this Truth of Christ; as this, That the Spirit acts most in the Saints, when they endeavour least. 1. It may be by Accident and through our Abuse, who conside in our Endeavours and Works, that Grace and the Spirit will not flatter Merits, which are too natural to us; that God let a sweating wrestler who hath spent Nights in Prayer, and is careful in all means, and abundant in the work of the Lord: See and understand, that Free-Grace, not

Triumph of Faith? our Endeavours, leadeth us on to Heaven: Better it is I be conscious to my self, that I am Christ's Debtor, not Debtor to my self. 2. That we see Self to be wretched, and that Self loveth to share and to divide the Glory with Free-Grace. 3. That Christ reserveth the flowing of his Tide, and the blowing of his Wind to his own Free-Grace, John iii. 8. And that Grace in its filling the Sails is not in the Seamans power. But this Error is the Daughter of another more damnable, that is, That the Activity and Efficacy of Christ's Death, is to kill all Activity of Graces in his Members, that Christ may be all in all. This I take to be the Marrow of fleshy Libertini/me, that not only the Regenerate cannot fin, but they ought to fin, that Grace may abound; and that Christ died for this End, that we should live in fin, the contrary of which is faid, I John iii. 8. That Christ died that he might destroy the works of the Devil, that is Sin. Now, the not stirring up of the Grace of Christ in us, is a grievous Sin, 1 Tim. iv. 14. 1 Cor. xv 10. Yea, he 1 Pet. ii. 24. Bare our Sins, on the Tree, that we, being dead to Sins, should live unto Righteoufness. Rom. vi. 4. that we should walk in newness of life. And Gal. i. 4. Christ gave himself for us, that he might deliver us from this present evil World, according to the will of God and our Father. And 1 Pet. i. 18. We are not redeemed from our vain Conversation received by Tradition from our Fathers, by any corruptible Thing, &c. This maketh good that which is the up-shot of all the Antinomian-Doctrine, that Christ is fo our Sanctification, that there is neither Law nor Gospel which requireth of us that we be Holy. Hence their fifth Error; Here is a great stir a-

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The Trial, and but Graces, and looking to Hearts, but give me Christ, I look not for Graces, nor promises, nor Sanctification, tell me not of Meditations and Duties, but tell me of Christ. So Christ hath. not only fuffered for us all that he should fuffer, fo as 'tis Sacrilege to add to his Sufferings our own; and the like Sacrilege it is for us to be Holy, and to add any of our active Holiness to his active Obedience. So Mr. Town faith, All our Obedience as 'tis the Work of the Spirit, 'tis pasfive, and truly called the Fruit of the Spirit, Gal. v. 22. and so'tis an intire work, and undefiled, every way correspondent to the mind of the efficient and Author, which is the Law and Rule be worketh by: But as it is actively our Obedience, so it is very imperfect and polluted; yea, simply considered, 'tis a menstrous Cloth and Dung; and their 36 Error. is, All the Activity in a Believer is to all to fin; so we can do nothing but sin, and we are to do nothing, nay, not obliged to pray, but when the Spirit moveth us, and that is the Work of the Spirit: We are in it meer Patients: So Er. 4. faith, If Christ will let me sin, let him look to it, upon his bonour be it. Indeed, it standeth upon the Honour of him who has promifed to keep us spotless until the Day of Christ, and Christ is so an engaged Advocate to interceed for the Saints when they fin, that the redeemed of the Lord fall not away, but be presented spotless before the Lord in the Day of Christ: But what is all this to annul? 1. All Action of Grace, and to footh Men up in a Lazie dead Faith. 2. To take away all Commandments of Duties fo frequent in the Word of Grace, which teacheth us to deny all Ungodli-

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Ser. 15 Triumph of Faith 137 ness, and to live soberly, righteously and godly, in this present World, Tit. ii. 12. 3. To make an Opposition between Christ and his Grace, the Fountain and the Stream; John i. 16. Tit. i. 14. 1 John iii. 8.

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Obj. If the Actions of Grace be all turned upon this Axle-tree of God's gracious Will, what
can I do, when I am indisposed to do good? Ans.
If this be a rational Question, then is no Man condemned because he believeth not in the only begotten Sonof God contrary to John iii. 18,36. For Reprobates are finally indisposed to believe. 2. Indisposition is our fin that we should be humbled for,
and Ink Water cannot wash a black Cloth, sin
excuseth not sin.

SERMON XV.

25. Then came she and worshipped him; saying Lord help me.]

Hrist had denyed her to be his, but she will not deny but Christ is hers; see how a Believer is to carry himself towards Christ deserting. frowning. Christ 1. Answered her not one Word. 2. He gave an Answer, but to the Disciples, not to the Woman; O dreadful! Christ refuseth to give her one Word that may go between her and Hell and Despair. 3. The Answer that he giveth is fadder and heavier than no Answer; 'tis as much. As Woman, I have nothing to do with. thee, I quit my Part of thee; yet she is patient. 2. She believeth. 3. She waiteth on a better Anfwer. 4. She continueth in praying. 5. Her love is not abated, she cometh and adoreth. 6. Acknowledgeth her own Misery; Lord help me, and putteth Christ as God in his own room to be adored.

7. She taketh Christ aright up, and seeth the Temptation to be a Temptation. 8. She runneth to Christ, she came nearer to him, and runneth not from him; she claimeth to Christ,

though Christ bad cast her off.

1. Patient Submission to God under Desertion is sweet: What though I saw no Reason why I cry and shout, and God answereth not. 1. His Comforts and his Answers are his own Free-Graces; he may do with his own what he thinks good, and Grace is no Debt. Hear, O Lord, for thy own sake! Dan. ix. 19. 2. Infinite Sovereignty may lay silence upon all Hearts; good Hezekiah. Isa. xxxviii. 15. What shall I say? be hath spoken unto me, and himself hath done it. It is an Act of Heaven, I bear it with Silence.

2. She believeth, Isa. 1. 11. There's a high and noble Commandment laid upon the said Spirit: He that walketh in Darkness, and seeth no Light, let him trust in the Name of the Lord, and stay upon his God. 2. Fill the Field with Faith, double or frequent Asts of Faith. Psalm xxii. 1. My God, my God, why hast thou forsaken me? Two Faiths, are a double breast-

work against the Forts of Hell.

2. In the greatest Extremity believe, even as David in the Borders of Hell, Ps. xxiii. 4. Yea, though I walk through the valley of the shadow of Death, I will fear no Evil; it's a Litote, I will believe Good: It's a cold and a dark shadow to walk at Death's right side, Job xiii. 15. Though he slay me, yet will I trust in him: See Stephen dying and believing both at once, Christ's very dead Corps and his Grave in a sort believ-

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Triumph of Faith. SER. 15 139 ing, Pf. xvi. 9. My flesh also shall rest in hope: How fweet to take Faith's Back-band, fubscribed by God's own Hand into the cold Grave with thee, as Christ did, Ver. 10. Thou wilt not leave my Soulin the Grave. 4. Faith faith, Sense is a Liar : Fancy, Sense, the Flesh will fay, Job xvi. 12. His Archers compassed me round about, he cleaveth my Reins asunder, and doth not spare, and poureth out my Gall on the Ground; but Faith faith, Ver. 19. I have a Friend in Heaven: Also now my Witness is in Heaven, Job xix. 11. Sense maketh a Lie of God: He hath also kindled his wrath against me, and taketh me for his Enemy: No, Job, thou art the Friend of God: See how his Faith cometh above the Water, Ver. 25. I know that my Friend by blood, or my Redeemer liveth, &c. 3. She waiteth on in hope, and took not the first nor second Answer: Hope is long breath'd, and at Mid-Night prophesieth good of God, Mic. vii. 9. Though I fall, I hall rise again, Jonah ii. 4. Then Isaid, I am cast out of thy fight, yet I will look toward thy boly Temple: There's a Seed of Heaven in Hope, 70b 13. When God did hide his Face from him, Ver. 24. yet Ver. 16. He also shall be my Salvation: There is a Negative, and over-clouded Hope in the Soul at the saddest time; the Believer dares not fay Christ will never come again: If he fay it, it's in hot Blood, and in hafte, and he will take his Word again, Isa. viii. 17. 4. She continueth in praying; she cryed, Lord, Son of David, have Mercy on me; the

4. She continueth in praying; she cryed, Lord, Son of David, have Mercy on me; she has no Answer; she cryeth again, while the Disciples are troubled with her shouts; she getteth a worse Answer than no Answer, yet she cometh and prayeth; we know the holy Wilful-

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ness of Jacob, Gen. xxxii. 26. I will not let thee go till thou bless me: Rain calmeth the stormy Wind, to vent out Words in a sad time, is the Way of God's Children, Ps. lxxxviii. 7. Thy wrath lyeth hard upon me. v, 9. My Eye mourneth by reason of mine Affliction: And what then? Lord I have daily called upon thee, I have stretched out my hands to thee, Psal. xxii. 2. Christ in the Borders of Hell prayed, and prayed again, and died praying.

5. She hath still love to Christ, and is not put from the Duty of adoring, 1 Pet. i. 8. Whom having not seen yet ye love: The deserted Soul seeth little, there must be love to Christ, where there is, 1. Faith in the Dark; Faith is with Child of Love. 2. Where the Believer is willing, that his Pain, and his Hell may be matter of praising God, Psal. lxxvii. 13. Who is so great a God as our God. The Church was then

deferted, as the Plalm cleareth.

6. She putteth Christ in his Chair of State, and adoreth him: The deserted Soul saith, Be what I will, he is Jehovah the Lord; Confession is good in saddest Desertion, Job vii. 20. I have sinned, what shall I do to thee, O preserver of Man! Lam. i. 17. The seed of Jacob is in a hard Case before God, and under Wrath, Ver. 12, 13, 14. Yet Ver. 16. The Lord is righteous, for I have sinned: This maketh the Soul charitable of God, how sad so ever the Dispensation be.

7. She seeth it is a Trial, as is clear by her instant pursuing after Christ, after many repulses: 'Tis great Mercy that God cometh not behind backs, and striketh not in the Dark, Plat.

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Triumph of Faith. SER. 15 141 Ixxvii. 10. And I faid, this is my Infirmity; he gathereth his scattered Thoughts, and taketh himself in the Temptation: 'Tis Mercy, I. To fee the Temptation in the Face; fome ly under a Dumb and a deat Temptation, that wanteth all the five Senies: Cain is murthered in the dark at Midnight with the Temptation, and he knoweth not what it meaneth. 2. God's immediate Hand is more to be looked at, than any other Temptation. 3. Hence the Conscience is timerous and traverseth it Ways under the Trial, when a Night Traveller dare not trust the Ground he walketh on, he is in a fad Condition; he is under two Evils, and hath neither comfort nor Confidence, Isa. 1. He that walketh in darkness, and hath no Light (but some glimmering of Starlight, or half Moon under the Earth, and knoweth not the Ground he walketh in) let him trust in the Name of the Lord.

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8. She runneth not away from Christ under Defertion: But 1. She cometh to him, 'tis a Question what deserted Souls shall do in that Case. See 2. That you run not from Christ; it was a Defertion that Saul was under, and a fad one we read of, but he maketh Confession of his Condition to the Devil, a fad Word, I Samuel xxviii. 15. I am fore distressed, there's a heavy and lamentable Reason given, why? the Philistines make War against me: Why? That is not much, they make War always against the People of God: Nay, but here is the Marrow and the Soul of all Vengeance, God is departed from me. Why? Foolish Man, What availeth it thee to tell the Devil, God is departed from the: Judas was under a total Defertion; he went not to

the Murtherers of Christ to open his Wound: I have sinned, Fool, say that to the Saviour of Sinners, the Church deserted, Cant. i. 5. betaketh herself to Christ, and searcheth him out, Saw ye him whom my Soul loveth? 'Tis a bad token, when Men conceiving themselves to be in Calamity, make Lies and Policy their Refuge.

Obj. But it is a greater fin to go to Christ, being in a state of Sin: What have I to do to go to him whom I have offended so highly? Ans. To run from Christ under Desertion, is two Deaths. 1. Desertion is one, and if real, the saddest Hell out of Hell. 2. To flee from Christ and Life is another Death; now to come to him, though he should kill thee for thy Presumption, is but one Death, and a little one in comparison of the other, and one little Death is rather to be chosen, than two great Deaths. 2. Consider how living a Death it is to be killed doing a Duty, and aiming to flee in to Christ; better die by Christ's own hand (if so it must be) as by another; and better be buried and ly dead at his Feet, as to run away from him in a heavy Defertion: If the Believer must die, it's better his Grave be made under the Throne, and under the Feet of Jesus Christ, as to die in a state of Strangeness and Alienation from Christ, not daring to come nigh him: All the deferted ones that we read of, did flee in to him, Pf. xxxiv.Pf. lxxx.viii Pf. xxxix Job xiii. 5. Ifa. xxxviii.2. Tis good to claim him as thy God, though he should deny thee, and creep unto him, though he should throw thee out of his fight: Better kiss the Sword that killeth thee, and be flain with his own Hand, as cast away thy Confidence.

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SER. 15 Triumph of Faith: 143

25. But she came and Worshipped.] An heavier Temptation cannot befall a Soul tender of
Christ's Love than to cry to God and not to be

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er Temptation cannot befall a Soul tender of Christ's Love, than to cry to God and not to be answered, and to cry and receive a flat and downright renouncing of the poor Supplicant; yet this doth not thrust her from a Duty, she cometh and worshippeth, and prayeth. 'Tis a bleffed Mark when a Temptation thrusteth not off a Soul from a Duty: And 1. When the Danger and fad Trial is feen, it's good to go on. Christ knew before, he should suffer, and when they would apprehend him, yet he went to the Garden to spend a piece of the Night in Prayer. It was told Paul by Agabus, if he went to Ferufalem the Jews should bind him, and deliver bim to the Gentiles; it was his Duty to go, thither he professeth he will go, Acts xxi. 13. What mean ye to weep, and break my Heart, I amready not only to be bound, but to die for the Name of Jesus: Dying could not thrust him from a Duty. Esther ran the hazard of Death to go in to the King; yet Conscience of a Duty calling she goeth on in Faith; If I perish, I perish. 2. In the Act of Suffering; Christ on the Cross prayeth, and converteth the Thief; Paul with an Iron Chain upon his Body, preacheth Christ before Agrippa and his Enemies, and preaching Christ was the Crime: Paul and Silas with bloody Shoulders must fing Psalms in the Stocks. 3. Indefinitely, after the Trial, and when the Temptation is on, yet the Saints go on, Pf. xliv. 17. All this is come on us, there is the Temptation, the Duty; Tet we have not forgotten thee, neither dealt fally in thy Covenant Pf. cxix. 23. Princes did speak against me, there is a Temptation; yet

The Trial and 144 SER. 15 here is a Duty: But thy Servant did meditate on thy Statutes, Ver. 81. My Soul fainteth for thy Salvation, but I hope in thy word, Ver. 110 The wicked have laid a snare for me, yet I erred not from thy Precepts, Ver. 157. Many are my Persecutors, and mine Enemies, yet do I not decline from thy Testimonies, Pfal. cix. 13. They fought against me without a Cause, Ver. 4. For my Love they were my Adversaries, but I gave

my elf to prayer.

1. 'Tis afign of a fweet humble Servant, who can take a Buffet, and yet go about his Masters Service; and when a Soul can pass throw Fire & Water to be at a Duty; for then the Conscience of the Duty hath more prevailing Power to act Obedience, then the Salt and Bitterness of the Temptation hath force to subdue and vanquish the Spirit; 'tis like Grace hath the Day and better of Corruption. 2. It argueth a Soul well watched and kept from the Incursion of a House fin, and a home-bred Corruption; for the Temptation fetteth on the nearest Corruption, as Fire kindleth the nearest Powder; and dry Timber; and so goeth along; Pf. xviii. 18. They prevented me in the Day of my Calamity, Ver. 23. I was upright before him, and I kept myself from mine Iniquity. The Devil hath a Friend with us: Now there be degrees of Friends, some nearer of Blood than other some, the Mans own Predominant is the dearer Friend to Satan, than any other fin; it Pride be the Predominant, 'tis fo Satan his first-born, he agents his Business by Pride. 3. So it may argue, that the Soul Steeled and fortified with Grace, taketh occasion from the Sinfulness of the Temptation, and the Edge of it, to be more

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Triumph of Faith. SER. 15 zealous and Active in Duties. David scoffed at by Michal, faid, I'll be more Vile yet; fo Pf. xxii. 7. All that see me laugh me to scorn, they shoot out the Lip, they shake the Head, Ver. 8. He trusted in the Lord, &c. See here a heavy Temptation, but his Faith diggeth deeper, to the first Experience of God's Goodness, Ver. 9. But thou art he that took me out of the Womb, &c. As the Church mocked with this, Sing us one of the Songs of Zion, Pfal. cxxxvii. raiseth an higher Esteem of Zion, because Zions Songs are scoffed at, Ver. 5. Let them mock Zion as they lift. But if I forget Zion, then Ver. 6. I pray God my Tongue may cleave to the roof of my Mouth. So the Thief hearing Christ blasphemed, and railed on by his Fellow doth take more Boldness to extol him as a King; Lord, remember me, when thou comest to thy Kingdom: Grace appeareth the more gracious and Active that it hath an Adversary; contraries in Nature, as Fire and Water, put forth their greatest Strength, when they actually conflict together.

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Use 1 Antinomians turn Grace into a Temptation, and then cast offall Duties, as Christ has pardoned all Sin, his Righteousness imputed, is mine: What do you speak to me of Law-duties? The Way that cryeth down Duties and Sanctiscation, is not the Way of Grace; Grace is an innocent Thing, and will not take Men off from Duties, Grace destroyeth not Obedience: Christ hath made Faith a Friend to the Law; the Death of Christ destroyeth not Graces activity in Duties: It is true, Grace trusted in, becomes our self, not Grace; and Self cannot storm Heaven, and take Christ by Violence; Grace though

near of Kindred to Christ, as it is received in us, is but a Creature, and so may be made an Idol, when we trust in it, and seek not Christ first, and before created Grace: But believing and doing

are Blood-Friends, John xi. 26.

Use 2 This would be heeded, that in Difficulties and Straits, we keep from wicked wavs, and being tempted, that we strive to come near the forerunners Way: It was peculiar to Christ to be angry, and not to fin; to be like us, in all points tempted like as we are, yet without fin, Heb. iv. 14. with this Difference, Christ was tempted, but cannot fin; the Saints tempted, but dare not fin. The Law of God honeyed with the Love of Christ, hath a Majesty and Power to keep from fin : So Christ made under the Law for us, Ifa. liii. 7 was oppressed, he was afflisted, (Oppression will make a finful Man mad) but it could not work upon Christ: He was oppressed, yet he opened not his Mouth: He is brought as a Lamb to the Slaughter; So all Christ's followers did, they are tempted, but Grace putteth a Power of Tenderness on them. Joseph tempted, saith, Gen. xxxix 9. How can I do this great wickedness, and sin against God David is reproached by Shimei, but he dares not avenge himfelf. 706 heavily, as any Man, tempted, yet fob i. 22. In all this Job sinned not, nor charged God foolilbly. I deny not, but the Temptation doth sometime obtain half a Consent: Nabal tempted David, so that he resolved to be avenged. 2. It will leave a Black and a Crook behind it in some. for their whole Life: Peter shall be all his Life known to be one that once for sware his Lord. But this is fearful, when Men both create Temptations,

Triumph of Faith. SER. IT 147 trons, by defending a bad Caufe, (as holyMen may have an unholy Cause) and then can find no way to carry it out, but by croocked Pol cy, and Calumnies. We are now purfued by Maligants with an unjust War : To embrace Peace upon any diffionourable Terms to Christis is to defert a Duty for fear of a Temptation: On the other fide, to refuse an offer of Peace, because many innocent Persons have been killed, is also a yielding to a Temptation; for by War we kill many innocent ones, and it's against the Lord's Counsel, Pfal. xxxiv 14. Seek Peace, that is, as much as we are not to be patients only, but Agents, even when we are wronged, in feeking Peace. But what if Peace flee from me? I confess that is a Temptation, then faith the Lord, follow after it; the Word [Darefb] is diokein. Heb. xii. 14. the Syriack, is, run after Peace, compel Peace and force it, as Men follow an Enemy, Rom. xiv. 19. diokomen. Let us pursue after Things of Peace.

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Use 3. See the sweet use of Faith under a sad Temptation; Faith traffiqueth with Christ and Heaven in the Dark, upon plain Trust and Credit, without seeing any Surety or Pawn, John xx. 29. Bleffed are they that have not feen, and yet have believed: And the Reason is, because Faith is finewed and boned with spiritual Courage; so as to keep a barred City against Hell, yea, and to stand under Impossibilities; and here's a weak Woman, though not as a Woman, yet as a Believer, standing out against him, who is, Ifa. ix. 6. The mighty God, the Father of Ages, the Prince of Peace. Faith only standeth out, and overcometh the Sword, the World, and all Afflictions, 1 John v. 4. This is our Victory, where148 The Trial and SER. 16 whereby one Man overcometh the great and vast World.

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SERMON XVI.

Math. xv. Ver. 26. But he answered, and said, it is not meet to take the Childrens bread, and to cast it to Dogs.

27. And she said, Truth, Lord, yet the Dogs eat of the Crumbs that fall from the Masters

Table.

28. And Jesus answered, and said unto her, O Woman, great is thy Faith, he it unto thee even as thou wilt: and her Daughter was made whole from that very Hour.

Mark vii. Ver. 30. And when she came to her House, she found the Devil gone out, and her

Daughter laid upon the Bed.

He Dispute between Christ and the Woman goeth on: Christ bringeth a strong Reason, Ver. 26. why he should not heal her Daughter, because she and all her Nation, not being in Covenant with God, as are the Jews the Church of God, are but Dogs, and profane, and unworthy of Christ, which is the Bread ordained for the Children.

When Christ humbleth, he may put us in remembrance of our Nation, and national sins, Isa. li. 1. Look to the Rock whence ye were hewn, and to the hole of the pit whence ye were digged ——I alone called Abraham, he was an Idolater, Hos. ix. 10. I found Israel like Grapes in the Wilderness, they should have been wild Grapes rotten in the wilderness, had I not put them in my

Triumph of Faith. SER. 16 149 Basket, Ezek xvi. 2. Son of Man cause Ferusalem to know her Abomination. How? Make them know the Stock they came of. 3. ' Andfay, ' Thus faith the Lord unto Jerusalem, Thy Birth. and thy Nativity, is of the Land of Canaan. Thy Father was an Amorite, and thy Mother an Hittite. When the Jews were to offer the first Fruits to the Lord, Deut. xxvi. 5. ' And thou ' shalt speak and say before the Lord thy God, A Syrian ready to perish was my Father, and went down to Egypt to fojourn there.' Thus the forgetting of what we are by Nature, addeth to our Guiltiness, Ezek. xvi. 22. 'And in all thine Abominations, and thy Whoredoms, thou ' hast not remembred the Days of thy Youth, when thou wast naked, and bare, (and wast) ' polluted in thy Blood: ' So the Ephefians must be told how unfit they were by Nature for Christ; being the very Work-house and Shop of the Devil, in which he wrought, Eph. ii. 1, 2, 3. National Sins hath influence in their Guilt and Contagion on Believers. 1. When they mourn not for them. 2. When they stand not in the gap to turn away Wrath, Ezek. xxii. 30. There were, Ifa. lix. godly Men that departed from ill, Ver. 15. But God's quarrel was, that there was no Interceffor: In Fasting, Believers, though pardoned, may have on them a burden of the Sins of three Nations, and be involved in the same Wrath with them: National Repentance is required of every one, no less than personal Repentance. Who forrows for the Blood of Maligants and Rebels? For their Oaths, Mocking, Scoffing, Maffing; the Sins of the Land, Idolatry, superstitious Days, vain Ceremonies &c. have influence on a Believ-K 3 ers

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The Trial and 350 SER. 16 ers Conscience in his approach to God. But we are here to consider, that Christ doth two great and contrary Works at once, 1. He humbleth the believing Woman, in reproaching her as a profane Dog, unworthy of the Childrens Bread, that the Will may be more broken for believing. And 2. He tryeth and tempteth her, to fee if the can, by Reproaches be taken off from Christ. A broken Will is a broken Heart; for the Will is the Iron Sinew in the Heart; decourt Merit and Conceit of any good in thyself, but the Uncleanness of a Dog. And 3. Break Will, that that proud Thing may fall in two pieces at Christ's Feet. And 4. Believe, stick by thy Point, that though a Dog, yet thou art one of Christ's Dogs. and then all is well: The best way to break the Will; is, 1. To offer Hell, and the Coals of everlasting burning to it; yea, and when the Soul is humbled, to humble it more : Christ knew, that this Woman was lying in the Dust, but he will have her below the Dust, when he tryeth her with such a humbling Temptation; many think the troubled Conscience should not be farther humbled: They fay, [There is nothing for fuch a Soul but the Honey and sweetness of Consolations in the Gofpel] Nay, but often that which troubleth them, is subtile and invisible Pride: he'll not believe for want of Self-worthiness: 'Oh! I dare not rest on Christ, nor apply the Promifes, because of my finful Unworthi-' nels: ' Now, if this be Humility, it's the proudest Humility in the World, for the Soul thus troubled, faith, 'I am not good enough nor ' rich enough for Christ and his fine Gold: And the Truth is, he is not a good enough Papil

Triumph of Faith SER. 16 171 to give a Ranfom of Self-worth, for that great Ranfom of Blood which cannot be bought: But though thou shouldest buy Christ, the Father will not sell him : Christ is disposed to a finner, as a free Gift, not as a Wage or a Hire: There is a difference between Down-casting and Savinghumiliation; down casting may exceed measure in the too much apprehension of the Law-curses, and may be conjoined with much Pride and Self love: But right and faving Humiliation conjoined with Faith, cannot overpass bounds, it ariseth often from the Sense of Grace, rather than from the Law; God giveth Grace to the humble, and he giveth Humility to the gracious, under the Senie of rich Grace, 1 Tim. 1. 15. Eph. iii. 8. Tit. iii. 3, 4, 5. 2 Tim. i. 9. Nothing humbleth us more than an Opinion of the Power and Excellency of Grace: Grace known and apprehended in its Worth, layeth down proud Nature on the Earth, 1 Cor. xv. 9, 10. Christ's Grace was Christ's Accompt-Book to Paul; But by the Grace of God, I am that I am: A borrowed Garment though of Silk, will make a wife Man humble; many fins pardoned made much Love to Christ, and much Humility in the Woman, Luke vii. 44. and made her lay Head and Hair, yea, and Heart also, under the soles of Christ's Feet; no doubt she thought basely of herfelf and her Hair, remembring that Grace put these Feet to a sad and tiresome Journey, to come into the World to feek the loft, and to be pierced with Nails for her: There's Courtesie in free Grace, being the Marrow and Flower of unhired Love, to kill high Thoughts of a Self-destroying finner. OL. K 4

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The Trial and SER. 16 152 Observe also, that not to dare to come to Christ. and believe and pray, because of Unworthiness. fuch as is in Dogs that are without the new City, Rev. xxii. 15. is but a very Temptation: And Christ under the Notion of Tempting and trying, offereth that to the Woman, that she was too daring and bold, being a Dog, to prefume to ask for the Childrens Bread; Hence have we to confider, how far the Conscience of fin ought to stand in our way toward Christ; Hence these Confiderations, 1. Conscience of sin is to humble any, that is, to make out for Christ, Act 9. Saul, Saul, why persecutest thou me? Spoken by Christ, brought Paul down off his high Horse, & laid his Soul on the Dust, Rom. iii. 19. ' Now we know that what things foever the Law faith, it faith to them who are under the Law, that every Mouth may be stopped, and all the World may become guilty before God: 'It's a Speech taken from a Malefactor arraigned and pannelled upon his Head: When the Judge objecteth. 'What say you? This and this Treason is witnessed against you: ' Alas, the poor Man standeth speechless and dumb, his Mouth is stopped, Ezek. xvi. 63. 'That thou mayest remember (thy old shame) and be confounded, and never open thy Mouth any more, because of thy shame: ' Christ then hath the sinners Neck under his Ax: What Justice and Law may do, that Christ may do: The Captive taken in War may be killed by the Law of Wars, if he refuse to submit. 2. No fin is unpardonable and Treason, but the sin against the Holy Ghost, and final Impenitence: The Gospel is a Treaty of Peace between Parties in War, none are excepted

Triumph of Faith SER. 16 but these two. 3. But what then, if a Soul come to this; 'I have either finned against the Holy Ghoft, or certainly am upon the Borders of it: because Christ knocked long, and a Year ago. or a long Time from this, I remember of his farewell rap: When Christ knocking, took his last Good-night with this word; He that is filthy, let him be filthy still; and said, he would never come again: 'I grant an ill Conscience can speak Prophefy, Exod. x. 28, 29. So Pharaoh did Prophely, and Cain also, Gen. iv. 13, 14, But 2. I can yield that there be some farewell Knockings of Christ, after which Christ is never feen or heard at the Door of some Mens Hearts, Acts xiii. 46. Paul speaketh so to the Fews: ' But seeing you put (the Gospel) from you, and judge yourselves unworthy of everlast-'ing Life, low we turn to the Gentiles: 'The like is Christ's Language to them, John viii. 21. 'Then faid Jesus to them, I go my way, and ye ' shall seek me, and shall die in your Sins; ' whither I go ye cannot come. ' I doubt if any can fin the fin against the Holy Ghost, and the finner only, and no other complain of it; that fin breaketh out in prodigious Acts of wickedness, as Blood and Perfecution: Though it were true, that you were upon the Borders of Hell, yet the Gospel, though it except you from actual Mercy, yet not from the Duty of believing and coming to Christ; and though such think and imagine, that they believe Christ is able to save and redeem them, only they doubt of his Will; yet the Truth is, the doubt of Unbelief is more of the Power of Mercy and infinite Grace in Christ, than of his Will; and my Reason is, that who-

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The Trial and 154 SER. 16 soe er believeth, John iii. 33. hath set to his Seal that God is true. And I John v. 10. He that believeth not God, hath made him a Liar, because he believeth not the Record that " (od gave of his Son. ' Now, it is not God's Testimony, nor any Gospel-Truth, that such as fi against the Holy Ghost shall be pardoned; yea, the contrary is faid, Mat. xii. 31, 32. Yer these that fin against the Holy Ghost are condemned, for Unbelief, as all other Unbelievers are, John ii. 18, 36. Then such as fall in this Sin, though they fay, (infinite Mercy can pardon them, but infinite Mercy will not pardon them;) should not bely God by unbelieving these Truths, for they are Go/pel-Truths; then must the Unbelief of those that fin against the Holy Ghost put a Lie upon some Gospel-Truth, and this can be only on the Power of infinite Mercy; and fo they must fay, Christ cannot save, though he would, for there's a Power of Christ in Mercy, no less than a Will. If F. Spira go for a despairing Reprobate (which I dare not aver) yet when he faid, he believed Christ was able to fave him, but he doubted of his Will; he must not be so understood, as if it were so indeed: Unbelievers know not all the mysterious turnings of lying and felf-deceiving Unbelief. Unbelief may ly to Men of itself, when it dare bely the Worth of that Soul-redeeming Ranfom of Christ's Blood; if he that finneth against the Holy Ghost, could believe the Power of infinite Mercy, he should also believe the Will and Inclination of infinite Mercy, for the Power of Mercy is the very Power of a merciful Will. I shall not then be afraid that Soul is loft, which hath high and

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Triumph of Faith. SER. 16 155 capacious Apprehensions of the Worth, Value, Dignity and Power of that dear Ranfom, and of infinite Mercy. 'Tis Faith to believe this Golpel-Truth, which is, Heb, vii. 25. ' That Christ is able to fave to the utmost all those that come to ' him.' If I believe foundly what free Grace can do, I believe also soundly what free Grace will do. 'Tis true, Christ can fave many, whom he never will fave; but the Faith of the Pow r of Mercy, and of his will to fave, is of a far other Consideration. 4. It must then be the prevailing of a Temptation, not to dare to come to Christ, because I am a Dog, and unworthy. I Because sin is no porter but toward the Door of Christ's House of Free-Grace, Mercy keepeth the Keys: Sin may object my evil deferving, but it cannot object Christ's rich deserving. 2. That which maketh me unworthy, and Graceless, and unfit to be faved, may make Christ worthy and gracious to fave; my fin may be Christ's rich Grace. Though fin maketh me unworthy of Christ, yet it maketh me a fit passive Object for the Physician Christ to work on; and maketh not Christ unworthy to fave. If I feel fin, it then faith, Thou art the very Person by Name that Christ feeketh. Therefore is the Sense of fin required as a Condition in all that cometh to Christ, whether it be before Conversion, or after Conversion, when Acts of Faith are renewed. Obj. ' But we find by · Experience, that true Poverty of Spirit, & sense of finful Wretchedness, doth kill and destroy any fight of Guilt & wickedness in myself; if I rightly ' fee Christ, I shall not also fee any Unworthiness in myself. 'Ans. This Experience is not warranted by the word of Truth. These may well consist That together.

The Trial and 156 Ser. 16 That felt and apprehended Wretchedness of a Sinner, may stand with a fight of Christ's riches of Grace, is as evident, as the felt pain of the sting of the fiery Scorpion, may stand with looking up to the brazen serpent, and being faved ; yea, when the poor Man, Mark ix. 24. faid, Lord, I believe, help my unbelief; he both was sensible of Faith, and Unbelief. 2. Yea, the converted may well fee Grace and Holiness in himself. (elfe how shall he be thankful to Christ the giver) and also see Christ, and believe his Righteousnefs? For holy walking cometh under a threefold Confideration, 1. 'As a Duty. 2. As a mean or-' dained of God that we should walk in, Eph. ii. ' 10. 3. As a Promise, or a thing Promised in ' the new Covenant.' And in this threefold Confideration, we may know how tar we may build our Peace upon any Duties, as upon Evivences of our State of Grace. 1. As holy walking is a Duty coming from us, it's no ground of true Peace; Believers often seek in themselves what they should seek in Christ; this is natural Merit; often we argue from the Measure of Obedience to deny Grace altogether; this is a false way, especially 'tis a salse way of Logick, to argue negatively, from want of such and such a Measure of Obedience, to deny you are in Christ; how we may argue affirmatively, we shall hear hereafter. 2. The Duty is Christ's Mean, not injoined in a strict Law-way, but in a Gospelway, as the Commandment is oyled with a Gospel-spirit of Love: Law and Love are not contrary, as Antinomians do imagine; Christ has united, not only Persons, but also Graces and Virtues. This way the Duty is a Mean, and a Way,

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Triumph of Faith. SER. 16 Way, not to the right of Salvation, but to the actual Poffession of it: and as it is, or standeth stated before us in the Letter of the Gospel, in a moral commanding, or a doctrinal, or directing Way, without the Efficacy of Grace, it can be nothing but a doctrinal Mean, no more than the Law-way is; for all Gospel-Precepts without Grace, are as little available to us, as the Law: But in the third Notion, holy walking, as performed by that Efficacious Grace promised in the Covenant of Grace, is an Argument on which we may build our Peace, not as a Caufe, or a Merit deserving Peace, but as a Grace threaded upon the free promise of God: So the Saints have builded upon their fincere walking, as on a Fruit of the Covenant of Grace promised to us, Fer. xxxi. 33. Jer. xxxii. 38. For fo Duties speak the Mercies promised in the Covenant, v. 39. And I will give them one Heart, and one Way, that they may fear me for ever: ' See Ezek. xxxvi. 27. Ifa. liv. 13. Upon this Ground Ezekiah pleadeth with God, when he heard the Sentence of Death, Ifa. xxxviii. 3. ' Re-" member now, O Lord, I befeech thee, how I ' have walked before thee in Truth, and with a ' perfect Heart, and have done that which is Good in thy fight: And David putteth his Faith upon this, as a gracious Fruit of Grace promised in the Covenant of Grace: So David pleadeth, and in Faith, P/. lxxxvi. . Preserve my Soul; here is a Prayer in Faith, and upon what Ground, for I am boly, Now this would feem Pharifaical, and Merit-like, if Holiness did not relate to the free Promise of the Covenant, of Grace, in which God hath promised, and ties him-

The Trial and 178 SER. 16 himself by Covenant, to make his own Children Holy; and also is resolved upon a Proposition of the Covenant, of Grace. God hath both promifed to cause his covenanted ones walk before him in Truth, as did Ezekiah; as we have it, Ezek. xxxvi.27. and he has promifed to fave and deliver the right in Heart; as is clear, Pf. 1. 23. P2 lxxiv. 15. 1 Pet. il. 12. Pf. cxxv. 18. 19. So all the Peace we can collect for our Comfort, from holy walking, is refolved on a Promife of free Grace, and the Duty as performed by the Grace of the Covenant, may, and doth lead us to the Promise, and so no ways from Christ, but to Christ. Holy walking, is a faithful Witness; and a true Witness may lead any accused Man to Law-right: Holiness may lead me to the Promife, and that is good Law right: If we cannot gather any Affurance of out spiritual Estate from holy Duties in us, fuch as are univerfal Obedience, Sincerity in keeping close to Christ, and love to the Saints, because they may deceive us, and may be in Hypocrites, as Doctor Crifpe faith, then may Faith also deceive us, for there may be as many Kinds of false Faiths, as there be of counterfeit Loves to the Saints: And there is somewhat of Christ peculiar to the Regenerate in their Loveobedience, and Sincerity, which they may difcern to be a faving Character and Badge of Christ, no less than in Faith. 2. But here's the Mystery. neither Faith, nor any thing inherent in us, can yield us Certainty that we are in Christ, or have any Peace with God, in regard all Grace all Evidences of our good Estate is without us in Christ. inherent Holiness and Duties are but Fancies; when we refute the Comforts of God and peace from

from holy walking, as 'tis thred, and linked to the Promise, we then refuse Christ, especially under Desertion, we bid Christ look away from us; and there's a Wilfulness of unbelieving sorrow, so that Rachel will not be comforted: But when we refuse Christ's Comforts, we refuse himself; she who refuse to accept a Bracelet, or a Gold-ring from him who suiteth her in Marriage, she resuseth both his Love, & himself, in that she resuseth his Love-token.

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Observe also, that Christ bringeth himself in. as a great House-holder in the Gospel: In his House there be divers Children, Servants, Dogs, and the House is broad, and open to all that comes: There's Bread in our Father's House for all: What Bread? A great Marriage Supper: Here's a King's Son married, Matth. xxii. Tuke xiv. and many excellent Dainties, and all Dainties is Christ the Marrow of the Gospel that Bread of Life, Joh. vi. 48. I am that Bread of Life: He was the Wheat, Joh. xii. 24. That dieth and rotteth in the Earth, and then taketh Life, and bringeth forth Fruit: He is the Wheat that fuffered the Winter Frosts and Storms, Rain and Winds, and went through the Milstones of God's Wrath, and was bruised for our Iniquities. Ha. iii. 5. For it pleased the Lord to bruise him, ver. 10. [Dakkeo,] is Contundere, to grind as in a Morter, or Mill: And he went through the Oven and fiery Furnace of the Anger of God, before he could be Bread for the King's Table, and the Children. 2. Every Bread is not Bread of Children: Christ is not a Loaf, nor a Feast, for the Man that wanteth his Wedding-garment: Such a Friend was never invited to the Banquet, Mattha

The Trial and SER. 16 Matth. xxii. 11, 12. and of those that loathes Christ, and loveth their Lusts better than him: Christ saith, Luke xiv. 24. None of these Men that were bidden shall taste of my Supper: The Children are Parts of the House, and are more than Children, Heirs, even joint Heirs with the eldest Heir Christ, Rom. viii. 17.1. Because Christ and the younger Heirs divideth Heaven (to speak to) beeween them, and, 1. the Spirit that raised Christ from the dead, Rom. viii. 11. dwelleth in them. 2. They have one God, and one Father Christ, and we'are Father's Children, Joh. xx. 17. Go to my Brethren, and lay to them, Ialcend unto my Father, & your Father & to my God, and your God. 3. We must be together in one Place, all the Children must be in one House together, Joh. xvii. 24. 70h. xiv. 3. And if I go, ('tis not an if of doubting) and prepare a Place for you, I will come again, and receive you unto my felf, that where I am, there ye may be also, Joh. xii. 26. And where I am, there shall also my Servant be. 4. One Resurrection, John xiv. 19. Because I live, ye shall live also, 1 Cor. xv. 23. Every Believer is raised in Christ, but in order, Every Man in his own Order, Christ first, as the first Fruits. 5. One Heaven, and one Kingdom, and one Throne, Luke xxii. 29. Rev. iii. 21. 2. There be great Odds between the Spirit or Mind of an Heir or a Son, and a Servant: The Heir will do much for the Birth-right, take his Life from him, ere vou take his Heritage from him: Esau's Face dried, he weeped no more, when his Father bleffed him with the Dew of Heaven, and the Fatness of the Earth: A Servant will not contend to be an Heir. 3. The Servant

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Triumph of Faith. vant abideth not in the House for ever, but the Son abideth ever, Joh. viii. 35. The Son's Reward is all Hope; as some Courtiers attend Princes upon Hopes; servants have Hand-payment. and present Wages, every Professor try his spirit and Nature, if the spirit bend toward the Inheritance and Heaven-ward, 'tis right: See who looketh to the last Year of Nonage and Minority, and hath not an Eye and Heart on Time : There's a latent Hope in all Troubles in Sons. as in a King's Heir in a far Country where he is not known, not honoured as one of a Princes Blood, but neglected, injured: Yea, in want and Necessity, yet when he casteth his Eye upon his over-fea Hope, it cometh home to his Heart with Ease, One Day I shall be a King, in honour, and Wealth. 2. Try the free and ingenuous Spirit of a Son toward the Father; there's not a Nature, or an Instinct in the Servant, nor such an inward Principle toward the Lord of the House, as in a Son; Blood and Nature is strong and prevalent, Blood-bonds, Nature-relations are mighty, Mark vii. 27. But Fesus said unto her, Let the Children first be filled: Christ denied not, but the Woman and the Gentiles have a Right to the Bread of Christ's House, only Grace must keep an Order; let the Fews first have the Loaf broken to them, and then let the Gentiles have the By-board, or the second Table of Christ; hence obferve Christ's wise attemperating of the Temptation in these Particulars.1. That Temptations are meafured by Grains & Scrupels to the Saints; there's a Seed of Comfort and Hope in Christ's Glooming and Frownings; he would fay, when the Children are filled with Bread first, Then you that are Dogs

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The Trial and Dogs shall also have your Portion of the Children's Bread; there's a Kifs and Bowels of Compassion under the Lap of that covering and Cloak of Wrath, with which he is covered, for in Wrath be remembers Mercy, and moderateth Anger; Fury is not in me, I/a. xxvii. 4. 2. Gospel Trials & Temptations are for a merciful End, that Paul may not be puffed up, or as he faith, 2 Cor. xii, 7. hiname byperairomai Lest I should be like a Meteor, lifted up in the Air above Measure, 2 Cor. i. 9. But we had the Sentence of Death in ourselves (as condemned Maletactors) that we should not trust in ourselves .3. God will not have them above our Strength; but the Burden and the Back are proportioned, 1 Cor. x. 13. Tis good that we know Christ breweth or mixeth our Cup; he can fugar the Salt and bitter Wine with Mercy, there is no Defertion of the Saints that we read of, but there's as much of Christ in it, as giveth it some Taste and Smell of Heaven: Heaven is stamped upon the Hell of the Saints, Life is written on their Death; their Grave and dead Corps are hot, and do breathe out Life and Glory, their Ashes and Dust smell of Immortality and Resurrection to Life: Even when Christ. is gone from the Church, he leaveth a Pawn or a Pledge behind him, as Love-fickness for the Want of him, Cant. iii. 5. When Christ is nothing but an empty Grave, and he himself is away yet weeping for the want of him, without Care of Angels or Apostles, when the Beloved himself is gone, is somewhat of Christ; yea he sendeth before him a Messenger to tell that the King himself is coming, as in a great Summer Drought, little Drops goeth before the great Shower, to make good

good Report that the Earth shall be refreshed.

1. Longings for him. 2. Waiting after him. 3. Christ in you seeking after Christ, are Messengers of Heaven sent before to dress and adorn the Lodging for the Prince, who is on his Journey coming to thee.

SERMON. XVII.

Ver. 27. And she saith, Truth, Lord, yet the Dogs eat of the Crumbs that fall from their Master's Table.

Bierve, 1. The Womans witty Answer by Retortion, in great Quickness, by Concession of the Conclusion; and granting she was a Dog, she borroweth the Argument, and taketh it from Christ's Mouth to prove her Question: She argueth from the Temptation: Let me be a Dog, fo I be a Dog under Christ's Feet at his Table: Wisdom's Scholars are not Fools: Grace is a witty and understanding Spirit, ripe and sharp; so 'tis said of Christ, Ifa. xi. 3. [Berichu] Vatablus, Odorari facit illum; Forerius, respirare eius erit in timore Domini. Grace has a Sagacity to fmell Things excellently; fo Prov. i. 4. The Wisdom of God in the Proverbs, giveth Subtilty to the simple; Vatablus ductilibus callidatem, [Pethaim,] a Rad. [Pathah] Aquila, thelyominois fuch as may eafily be milked, and flattered, and perswaded: In young ones, Reason sleepeth, Affection ruleth all: And [Ghnerima] the 70 panyrgia Quickness in all Things: And the other Word, [Mezimmah] rendered Discretion, 'tis Thoughfulness : Grace La

The Trial and SER 17 furnisheth the Soul with quick. sharp, deep Thoughts, to know a Devil, and an Angel, Heaven, and Hell, and that stollen Waters are not sweet; Heb. v. 14. They have aistheteria gegymnasmenatheir spiritual Senses are as Wrestlers experienced, or as learned Scholars in Universities, acquainted with the Knowledge of good and ill. 2. Faith is thus pregnant, as to draw faving Conclusions from the hard Principles, and to extract the Spirit of the Promises. Christ came to fave Sinners: Then saith Paul, to save me for; I Tim. i. 5. I am the Chief of these Sinners, and though a Temptation's Language be the Language of Hell and Unbelief; as thus, Thou art a sinner, a lost and condemned one; and therefore hast nothing to do with Christ: Faith argueth the Language of Heaven, and the Gospel from this: I am a sinner, and a lost one; but one of Christ's sinners, and one of Christ's lost Ones, and for that same very Cause, I belong to Christ

3. Faith doth here contradict the Temptation, & modestly resute Christ, if Christ say, Thou art a Transgressor from the Womb: Ans. I confess Lord, but Christ died for Transgressors. 2. If he say, Thou art under a Curse. Ans. With a Distinction; 'tis too true, Lord: So I am by Nature, but Christ was made a Curse for me. 3. If he say, Thou hast holden me at the Door: I confess Lord it is so; but if Christ say, I came not for thee, thou art a Dog, to such belongeth not Christ the Bread of Children: You may then Answer, O Lord, with all Reverence to thy holy Majesty: 'Tis not so, I am thine, thou didst come for me, the Bread belongeth to me: When a Sinner dare

Triumph of Faith not diffpute his Actions with Christ, yet he may dispute his Estate: The State of Son-ship is not Sin; and therefore, we must adhere to this, as Christ did, when he was tempted; If thou be the Son of God, &c. He refused to yield that, if then Christ himself should say, Thou art a Reprobate, expound it as a Temptation; far more if Satan, if conscience, if the World say it, you are not to acknowledge these to be Heraulds sent to proclaim God's Secrets; Job would not believe his Friends in this: Then to be tempted to deny your Sonship and Claim in Christ, may be your Temptation, not your Sin; Injections of Coals to try, may come immediately from God, as well as from Satan. 2. It is good (fay Antinomians) To lay the Saints under a Covenant of Works, because it doth this good, to make us make fure our Evidences, that Christ is ours: Yea, some desire a wakened Conscience, that the Terrors of God may chase them to Christ. But, 1. That is a murmuring at God's Dispensation: Let Christ tutor me as he thinketh good, he hath feven Eyes, I have but one, and that too dim. 2. We are not to make fad, whom God hath not made fad, Ezek. xiii. 22. Nor to makea Lie of Grace: Nor, 3. To usurp the Devils Office, to accuse a Brother, far less yourself.

Truth Lord, the Dogs] Behold where humility fitteth. 1. Christ cannot put Humility lower, it fitteth in the Dust, Luke xv. 19. I am not worthy to be called thy Son: O great Paul! What is less than nothing, & less than the least of all? Ep. iii. 8. Unto me who am less than the least of all Saints, is this Grace given, 1 Tim. i. 13. I was a

The Trial and 166 SER. 17 Persecutor, a Blasphemer, 1 Cor. xv. 9. I am the least of the Apostles; Humility is no daring Grace, it dare scarce seek to be a Door-keeper in Heaven; it setteth itself in Hell. 2. Though Humility be well born, and of Kin to sweet Fefus, who is lowly and meek: Yet Christ, and Christ only is Humility's Freehold: The humble Soul knoweth no Land-lord but Christ, and is only Grace's humble Tenant: There is none to him but the Lord Jesus with his rich Ransom of Blood, 1 Tim. i. 16, 17, So there is much Humility in Heaven: If it were possible that Tears could be in Heaven, the humble Saints that are there should not see Christ reach out a Crown to set on their Head, but they should weep and hold away their Head; yea, the glorified are ashamed to bear a Crown of Glory on their Head, when they look Christ on the Face, and so cannot but cast down their Crowns before the Throne, Rev. iv. 10 3. All the Saints truly humbled cry up Christ, and down themselves: And in their own Books are as far from Christ as any, Matth. viii. 8, 9. I am not worthy that thou shoulist come under my Roof, but speak the Word only, and my Servant shall be healed; yea, we gather from Job's pleading, Chap, xiv. That humble Saints think not themselves only below Grace and Mercy, but also below the Glory of Justice and Wrath, Job xiv. 2. Man fleeth also as a shadow, and continueth not. 3. And dost thou open thine Eyes upon such a one, and bringest me into Judgment with thee? 4. Who can bring a clean Thing out of an unclean, not one? He would fay, I am not only frail by condition of Nature,

Triumph of Faith. Sex. 17 Triumph of Faith. 167 being a shadow of Clay, ver. 1. 2. But also by Birth, finful and unclean, by Reason of Sin Original: I am therefore a Party unworthy of the Anger of God; as a Beggar is not worthy of the Wrath of the Emperor, or a Worm of the Indignation of an Angel. 4. Any Man is nearer God than the humble Soul, in his own Eyes, Pfal. xxii. A. Our Fathers trusted in thee, &c. v. 6. I I am a Worm and no Man: Because Humility is a Soul imoothed, and lying level with itself. no higher than God hath fet it, Pfal. exxxi. 1. I do not exercise myself in great matters, or in Things too high for me: The proud Soul hath Feathers broader than his Nest. 5. The humble Soul is a Door-Neighbour to Grace: Christ is near a casten-down Mourner in Zion; to give bim Beauty for Ashes, the Garment of Praise for the Spirit of Heaviness, Isa. Ixi. 3. Christ hath a Napkin for the wet Face of a humbled Sinner. Christ the Chirurgeon of Souls hath a Wheel to fet in Joint the broken Heart, Ifa. lxi. 1. There's a Saviour's Hand in Heaven to wheel in an ill-boned Soul on Earth, Pfal. li. 8. O what Confolation! Christ doth both seek and save the felf-lost Soul. Luke xix. 10. The Lamb, one of the lowliest and meekest Creatures, hath a Bed beside the Heart. and in the Botom of Christ, Ifa. xl. 11. He hall carry the Lambs in his Bosom; yea, he shall deliver the Needy when he crieth; the Poor alfo. and him that bath no Helper, Pfal. Ixxii. 12. The Lord giveth more Grace, he resisteth the Proud, and giveth Grace to the Humble, Grace upon Grace is for the Humble, Jam. iv. 6. 6. The Humble cannot complain of God's Difpensation, I Sam. xv. 26. Humble David, but LA

168 The Trial and the Lord say, I have no Delight in thee, bebold here am I, let bim do to me, as seemeth good to him: That I am not fettered with the Prince of Darkness, is the the Debt of Grace on me: Then that you are any Thing less than Timber and Fire-wood, for Thophet, put it up in Christ's Compt, and strike Sail to Christ, and stoop to him. 7. Yet is the Hope of the Humble green at the Root, it shall not be as a broken Tree, Plal. ix. 18. 1. Because God shall save the Humble, Job xxii. 29. 2. And hear his Desire, Pfal. x. 17. 3. Revive his Spirit, Ifa. lvii. 15. 4. Beautifie him with Salvation, Pfal. cxlix 4. 5. Honour him, Prov. xv. 33. 6. Sanctifie him, Pfal. xxii. 26. 7. Guide him in Judgment, Pfal. xxv. 9. 8. Increase his Joy, Ifa. xxix 19. 9. Bless him, Mat. v. 5. and give him a fure Inheritance: None can extol Grace as the humble Soul, 1 Cor. xv. 10. Not I, but the Grace of God in me, I Cor. iv. 6. I have written that ye be not puffed up for one against another: 7 For who maketh thee to differ from another? And what hast thou that thou didst not receive? 1. Cor. i. 27. 28, 29. Then, because thou art little in thine own Eyes, put not thyfelf out of Grace's writing, for God putteth thee in: Grace is Mercy given for Nothing, and the Promife is made to the humble: In the Judgment of Sense, every one is to esteem another better than himself, Phil. ii. 3. Peter is to have a deeper Sense of his own finful Condition, than of the finful Condition of Judas the Traitor; Though Peter being graced of God, owe more Charity to himself than to Fudas; when Judas is a known Traitor, yet should not Humility decline

SER. 17 Triumph of Faith. 169 to that Extream, as to weaken Faith, and to fay, Because I am unworthy of Pardon, therefore 'tis

Presumption to believe Pardon of Sins.

Use 1. Beware of Pride, the Elephant's Neck and Knèes that cannot bow, God must break: God knoweth the Proud afar off, Pfal. cxxxviii. 6. The Word [Gavoab] is the high Man, the Scripture Word, Jam. iv. 6. is hyperephanos the proud Man is an Appearance, not a real Thing, & and an Appearance more than enough: The The Phrase importeth two, 1. 'Tis borrowed from Men, who see Things near Hand, before they fee Things afar off, and fo more of their Eyes is fixed on that which is near Hand, and so 'tis more delighted in; we see Things afar off with less Delight to the Sense. Lorinus, Quasi in transitu videre, and with Contempt. The humble Man lieth near God's Eye, the proud Man is further from his Eye, and feen in the By, and with Contempt by God. 2. A Man feeth his Enemy afar off, and loveth not to come near to him; God hathan old Quarrel against Pride, as one of the oldest Enemiesborn in Heaven, in the breast of the fallen Angels, and thrown out of Heaven, and it feeketh to be up at its own Element, and Country, where it was born, as proud Men are climbing and aspiring Creatures: But God afar off, resisted the Proud, and denieth Grace, or any Thing of Heaven, to the proud Pharisee. When God first seeth a proud Man, he saith, Behold my Enemy: The lowly Man, is Christ's Friend.

Use 2. Though the Woman be a Dog in her own Eyes, and so a Sinner; see, O Sinner, rich Mercy, that Christ should admit of Dogs to his Kingdom: O Grace! That Christ should black his fair Hands (to speak so) in washing soul and

The Trial and 170 SER. 17 defiled Dogs: How unworthy Sinners, and fo foul Sinners, that they should be under Christ's Table, and eat his Bread within the King's House: What a Motion of free Mercy, that Christ should lay his fair spotless and chast Love, upon so black, defiled and whorish Souls? O what a Favour, that Christ maketh the Leopard and Ethiopian white for Heaven? These two go together, Rev. i. 5. Who has loved us, and washed us: Humble Sinners have high Thoughts of free Grace; stand not far off, come near, be washed, for free Grace is not proud, when Grace refuseth not Dogs: Salvation must be a Flower planted without Hands, that groweth only out of the Heart of Christ. Take humble Thoughts of yourselves, and noble and high Thoughts of excellent Jefus to Heaven with you: A Curse upon the Creature's proud Merits: If you make Price with Christ, and compound with everlasting Grace, you shame the Glory of the Ransom-payer: Tis no shame to die in Christ's Debt, all the Angels, the Cedars of Heaven are below Christ; Angels and Saints shall be Christ's Debtors for Eternity of Ages; and so long as God is God, Sinners shall be in Grace's Comptbook.

Use 3. The truly humble, is the most thankful Soul that is, Unthankfulness is one of the Sins of the Age we live in: It floweth from, 1. Contemning & despising God's Instruments: The Valour of Fepthah is no Mercy to Israel, because the Elders hate and despise a Bastard, Judg. xi. 1, 2, 6. The curing Naaman's Leprosie is not looked as Mercy: Why? washing in Fordan must do it, and there be better Rivers in his own Land, in

na produce of or proctor

Triumph of Faith Damascus: Not only God, but all his Instruments that he worketh by, must be Eve-sweet to us, and carry God and Omnipotency on their Foreheads, else the Mercy is no Mercy to us. Mercies cease to be Mercies, when they are smoaked and blacked with our Apprehensions: David, 2 Sam. Chap. xviii. and xix. receiveth a great Victory, and is established on his Throne. which had been long reeling and staggering of late; but there's one sad Circumstance in that Victory, his dear Son Ablalom was killed, and the Mercy no Mercy in David's Apprehension: Would God I had died for Absalom: So a little Crofs can wash away the Sense of a great Mercy: The Want of a Draught of cold Water strangles the thankful Memory of God's Wonders done for his Peoples Deliverance out of Egypt, and his dividing the Read-sea. What a Price would the Godly in England have put on the Removal of that which indeed was but a Mass-book, and the burthensome Ceremonies within these few Years? But because this Mercy is not moulded and shapen according to the Opinion of many, with fuch & fuch Reformation, & Church-Government, I am afraid there's fretting in too many, instead of the Return of Praise: And hating of these, for whom they did fometimes pray; God grant that the Sufferings of the Land, and this unnatural Bloodshed may be near an End: Except the Land be further humbled, I fear the End of Evils is not yet come. This is a directing of the Spirit of the Lord, to teach God how to shape and floor his Mercies towards us. Is it not fitting there be Water in our Wine, and a Thorn in our Rose? Shall God draw the Lineaments and Proportion of his

must all our Deliverances drop sweet smelling Myrrhe. God knoweth when, and how to level and smooth all his Favours, and remove all their Knots in a sweet Proportion to the main and principal End, the Salvation of his own: There is a Crook in our best Desires, and a Rule cannot admit of a Crook, even Relation to the Creature, far less to him who doth all Things after the

Woman, whose Faith was great, as Christ saith,

and to was justified: She confesseth, and esteemeth herself a Dog, and so an unworthy and pro-

phane Person.

Counfel of his own Will.

Doct. A justified Believer is to confess his Sins, to have a Sense and Sorrow for them, though they be pardoned. The Word is clear for both confession and Sorrow for Sin: Though Antinomians make it a Work of the Flesh in the justified Person, either to confess Sin, or to sorrow for it, or to crave pardon for it: For Confession there is commandment, Practife, Promise, Numb. v. 6 Speak unto the Children of Israel, when a Man or a Woman shall commit any Sin that Men commit to do a Trespass against the Lord, and that Person be guilty. Then they shall confess their Sin, that they have done: This is not a Duty of the unconverted only, but tying all the - Children of Ifrael, Men and Women, Jam. v. 16. Con-

Triumph of Faith. SER. 17 Confess your Faults one to another: Now. 'tis not Confession to Men only, as if they were Sins only before Men, which the justified Person committeth, and not Sins in the Court of Heaven before God as Libertines teach; therefore it is added. Confess--- and pray one for another, that we may be healed, for the effectual fervent Prayer of a righteous Man availeth much. Then justified Persons are to pray for Pardon of Sins confessed. I take it to be a Precept, that as many as fay, Our Father, to God in Prayer, should also fay, Forgive us our Sins, as we forgive them that fin against us; and so Pardon of Sins, by a justified Person, and a Son of God, is to be asked when we pray for daily Bread, and the coming of Christ's Kingdom, Hof. xiv. 2. Take with you Words, and turn to the Lord, fay unto him, Take away all Iniquity: This must be a Confession, that a People turned to the Lord are in their Iniquities.

2. This is set down as a commendable Practice, Ezra x. 1. Ezra confessed and weeped, Neh. ix. 1, 2. And the Seed of Israel separated themselves from all Strangers, and stood and confessed their Sins, and the Iniquity of their Fathers, Dan. ix. 4. I prayed unto the Lord, and made my Confession: So David, 2 Sam. xii. 13. I have sinned against the Lord. Isa. lxiv. 5. The Church confessed, Thou art wroth, for we have sinned.——6. But we are all as an unclean Thing. Isa. lix. 12. For our Transgressions are multiplied before thee, and our Sins testifie against us, Job vii. 20. I have sinned against thee, O preserver of Men. Pfal. xl. 12. My Sins are more in Number than the Hairs of my Head. Jer. xiv. 7.

The Trial and SER. 17 174 Our Iniquities testifie against us,----our Backslidings are many. Tis a vain Shift to fay, The Church prayeth and confesseth in Name of the wicked Party, not in Name of the justified Ones; for as many as were afflicted, confessed their Sins, for the which the Hand of God was upon them; now God's Hand was upon all: Daniel and Jeremiah were carried away captive; yea, the whole Seed of Facob, Ifa. xlii. 24, 25. Isa. lxiv. 5, 6, 7. And Jeremiah, Lament. i.16, in Name of the whole captive Church, faith, The Lord is righteous, for I have sinned. 3. There is a Promise made to these that confess, Prov. xxviii. 13. Whoso confesseth and forsaketh their Sins, shall have Mercy. Pfal. xxxii. 3. When I kept Silence, (and confessed not) my Bones waxed old, &c. ver. 5. I faid I will confess my Transgression unto the Lord, and thou for gavest the Iniquity of my Sin. And this is not an old Testament-spirit only; for the same Promise is, 1 Joh. i. 8, 9. If we confess our Sins be is faithtul and just to forgive, Lev. xxvi. 40. If they shall confess their Iniquity. ver. 42. Then will I remember my Covenant with Jacob. 4. Not to confets, is holden forth as a Guiltiness. Fer. ii. 35. Tet thou saidst, Because I am innocent, surely his Anger shall turn from me, behold, I will plead with thee, because thou sayest, I have not sinned: 'Tis a Token of Impenitency, Jer. viii. 6. No Man repented him of his Wickedness, saying, what have I done?

2. Ephraim God's dear Child, is brought in, as commended of God, and the Lord telleth over again Ephraim's Prayers and forrowing for Sin, Jer. xxxi. 18. I have furely heard Ephraim be-

Triumph of Faith. SER. 17 175 moaning himself, &c. We have a Precept for it in the New-Testament, Jam. iv. 9. Be afflicted. and mourn and weep: Let your laughter be turned to Mourning, and your Joy to Heaviness. 10. Humble yourselves in the Sight of the Lord, and he shall lift you up. Now there is better Reason to mourn for Sin, because they did lust, War, and were contentious, than because there were Afflictions on them. Nature will cause any cry, when Punishment is on them; but not Nature, but Grace, not the Flesh, but the Spirit causeth Men sorrow for Sin as fin; Lev.xxvi.41. If then their uncircumcifed Hearts be humbled, and they then accept of the Punishment of their Iniquity. ver. 42. Then I will remember my Covenant with Tacob. 2. To mourn for Sin is a Grace promifde under the New-Testament, Zech. xii. 10. And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the Spirit of Grace and Supplication, and they shall look upon me whom they have pierced, and they shall mourn, as one mourneth for his only begotten Son. 3. Those for whom the Consolations of Christ are ordained, are the Mourners in Zion; but the Confolations of Christ are not for legal Mourners. and fuch as are weary and laden for Sin, and yet never cometh to Christ, nor believeth : There's no Promise made to such Mourners, as Cain and Judas were. Can we say that God promiseth Grace and Mercy to any Acts of the Flesh, or of Unbelief? 4. 'Tis a Mark of a Conscience in a right Frame, to be affected with the Sense of the least Sin, as David was one, in whose Conscience there remained the Character of a Stripe, when he but cut the Lap of Saul's Robe, I Sam. xxiv, 5. And

176 The Trial and SER. 17 5. And when wicked Men fin, their Conscience is past feeling, Eph. iv. 19. And seared with an hot Iron, 1 Tim. iv. 2. It is not an Argument of Faith, apprehending Sin pardoned, not to mourn for Sin, and confess it; for if this be a good Argument, that if we being justified, cannot but out of Unbelief, forrow for a Sin, that before God' is no Sin; as it is, Jer. 1. 20. fully removed and taken away, Joh. i. 29. Mich. vii. 19. Cast in the Depths of the Sea, (as Libertines argue) for then (fay they) we were both to believe, that that Sin remaineth, and maketh the justified Person liable to eternal Wrath, and so to sorrow for it, as Sin before God; and also to believe that it is taken away, and maketh the Person not liable to eternal Wrath, which are contradicto-TY.

If this (I fay) were a good Argument, then were we not to eschew Evil, and to be averse to the acting of Sin, before it be committed; for by the Doctrine of Antinomians, All Sins, even ere they be committed, yea from Eternity (fay fome) are as fully taken away and pardoned, as after they be committed, and as when we do now believe and repent; for if we were to have a Will averse to the acting of Sin, before it be committed, it must be upon this Ground, that it is Sin before God, and not taken away by Christ's Death, else we should not abstain from it as Sin; but this is a false Ground to Antinomians, and inconfistent with the Object of Faith, which is to believe this Truth, That all Sins past, present, and to come, are equally removed, pardoned, yea, and in Christ taken away, as if they never had been : And fo forrow for Sin committed, being an Act of

Triumph of Faith. SER: 17 the fanctified Will displeased with Sin, if it be unlawful, the Will of the justified Persons is not to be displeased with it, ere it be committed, but by the contrary, if he is not to be displeased with fin committed, but rather to will its Commission : not to forrow for it, because he believeth 'tis pardoned, and in God's Court 'tis no fin to him, being in Christ; by the same Ground, ere it be committed, in God's Court 'tis no fin; and fo. neither can he be displeased with it, ere it be committed, but may also will it, and believe 'tis pardoned, and he ought to have no Act of Remorfe, nor Reluctance of Conscience, which is God's Solicitor, before the committing of it: For how is it not equally an Act of the Flesh and Unbelief, to fear Sin to be committed, as not pardoned in Christ, as to tear fin already committed, as not pardoned? 2. If it be a Lie, and an Act of unbelief for any justified Person to say, (Lord I have sinned) O God thou knowest my Foolishness, and my sins are not bid from thee,) as justified David faith, Pfal. lxix. 5. In regard all his Sins are pardoned, and the Man in Faith, contrary to the Sense of his weak Flesh, is to believe that they are all taken away. Upon the fame pretended Ground of Faith, he is to fay, Lord, I shall never sin, though I am to commit Adultery, and to murder innocent Uriah to Morrow; yet thou, O God, neither to Morrows nor at any Time, dost see my Foolishness and Sins) because the Sins to come are equally removed, and taken away in the free Justification of Grace, as the Sins already past. Mr. Eaton faith, To bold, that when God hath justified both us and our Works, God yet seeth us in the Imperfection of our

The Trial and 178 SER. 17 our Sanctification, is another evident Mark of an Hypocrite, that was never yet truly bumbled for the Impersection of his Sanctification ; --- But these Imperfections of our Sanclification are left in us to our Sense and feeling, that they may be bealed in our Justification: And he bringeth diverle Reasons to prove, That we are not both righteous in the Sight of God, and yet Sinners in ourselves, Let me Answer, That Antinomians in this join Hands with the Council of Trent, who curse us Protestants; because we tay, The Guilt of Original Sin is taken away in Baptism, but that Sin, and that which is essentially Sin. dwelleth in us, while we are here, as the fad Complaints of justified Saints do testifie, as Chemnitius observeth : Yea, Andradius saith, as Antinomians do, that we put Blasphemy upon Christ his Merits and Grace, as if he could not in a Moment wash us perfectly from all Sin: And what Arguments Papists in this point use, the same doth Eaton and Antinomians use also; yea, but justified Job saith, Chap. ix. 30. If I wash myself with snow Water, and make my Hands never so clean; v. 31. Yet shalt thou plunge me in the Ditch, and mine own Clothes shall abbor me. Job. xl. 4. Berold I am vile, what shall I answer thee? Thus Job after he was by God's Pen declared an upright Man, faith of his own ways, in his Sufferings: And David, a justified Man, faith Pfal. cxliii. 2. Enter not into Judgment with thy Servant, for in the fight shall no flesh be justified; yet Job and David were not Hypocrites.

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SERMON XVIII.

TAy, give me leave to fay, that Antinomians make Juttification and free Grace their common Place of Divinity, as if they only had feen the Visions of the Amighty, and no other; but they are utterly ignorant thereof: For they confound and mix what the Word distinguisheth because Justification is only a removal of fin by a Law-way, fo that in Law it cannot actually condemn, Rom. viii. I There is no Condemnation to them that are in Christ Fesus. ouden katakrison he faith not, audenkalukrison nothing that deserveth Condemnation; nihil condemnabile: So that in Law, all Obligation to external punishment, called Reatus persone, the Guiltiness of the finner is removed, and he shall never be condemned for Sin, because Christ did bear that Guilt for him: Hence we tay, in this regard 'tis Blasphemy to say, that Tears of sinners do wash away fin, that forrow for fin and fasting pacifieth, or removeth God's Wrath; for my part I never used such Popish and unfavory Speeches Papists do, and we must distinguish between the lax Rhetorick, and the strict Divinity of Fathers. But 2. Justification is not an Ablition of fin in its real Effence and Phyfical indwelling. Justified Paul figheth and cryeth, Rom. vii. 14. 'I am carnal, fold under fin, v. 18. I know that in me, that is in my flesh, dwelleth no good. v. 24. O wretched Man that I am, who shall deliver me from the body of ' this Death.' Now if the Sense of the corrupt Flesh make these Complaints in Job, David, M 2

The Trial and Paul, and if finful Flesh opposite to Faith, apprehending the just contrary in Christ who justifieth the sinner, dwell not in us; Then 1. David, 70b, Paul, did lie in these Confessions; for to Tpeak contrary to the Language of justifying Faith, must be a Lie. 2. They were not really carnal, and fold under fin, but only according to the finful doubting and apprehension of the Flesh: Paul's crying out of the body of Sin, was an irrational, fleshly, and Hypocritical Complaint. 3. We are not to grow in the Grace of Sanctification, and abstinence from yielding to the Motions of the Flesh, because, if there be no finful Imperfections in our Sanctification, we are not to grow in Grace really, but only in the false and hypocritical Apprehension of the Flesh. 4. If God fee nothing of fin in the Saints after their Tustification, then there can be no sin in them after Justification, and so the justified cannot fin. except they may fin, and yet God cannot fee them fin contrary to Pfal. Ixix. 5. Cxxxix. 1, 2, 3. Yet Fobnsaith, even of himself, and o those who have an Advocate in Heaven, 1 John ii. 1. 'That if we fay we have no fin, we decrive ourselves, and the Truth is not in us, 1 John i. 8. Now he cannot speak of Men as considered in the State of Nature and unjustified, because to anfwer a doubt of weak Confciences, who faid, Oh! if we have fin, then are we eternally lost and condemned: He answereth, 1. The justified are to Confess, ver. 9. and God is faithful to forgive. 2. He answereth, I John ii. 1. If we sin, we have an Advocate with the Father. 5. It must inevitably follow, that Christ commanding these who have a Father in Heaven to pray (forgive

Sea. 18 Triumph of Faith
us our sins,) commandeth them daily to pray out
of a fleshly doubting, not from the Spirit of
Faith; I had rather say with Scripture, that all
the justified Saints must take down their TopSail, and go to Heaven halting, and that they carry their Bolts & Fetters of indwelling sin through
the Field of tree Grace, even to the Gates of Glory, Christ daily washing and renewing Pardons,
and we daily defiling, to the end that Grace
may be Grace.

6. Yea, the Scripture is most clear, that the
fairest Face that is now shining in Glory, was
once even in the Kingdom of Crace, and in the

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fairest Face that is now shining in Glory, was once even in the Kingdom of Crace, and in the State of Justification, blacked with fin, and finburnt by reason of fin dwelling in them; I Kings viii. 46. [Forthere is no Man that finneth not.] This is a Black put on the Faces of all Men dwelling on the Earth, amongst which you must reckon justified and pardoned Souls Eccle. vii. 20. 'For there is not a just Man upon the ' Earth that doeth good and finneth not:' there's a Thorn in our Fairest Rose, David's Sun shines not so bright, but there's a Cloud going over it; in every justified Man's Good he doth, in every Sacrifice he offereth, there's some Dung; (The Sun hath looked on him;) Augustine had the same Controversy, but on another Ground with Julian, who also of old, conceited that justified Souls were free of inherent fin, as Libertines now teach, but Augustine faith alway, 'That fin dwelleth in the Regenerate, but it is onot imputed, and Concupiscence after Baptism ' is removed: ' Non ut non fit, sed ut non imputetur: ' Not that it is not, but that in the Court of Justice it is not reckoned on our score: M 3 But

The Trial and But which it is more than evident that Justification is not fuch an Abolition of Sin in its Root and Essence as shall be in the State of Glory, when Root and Branch shall be abolished, and not only shall Justification free us, as it doth in this Life from all Law-guilt, and Obligation to Wrath, which is but Actus Secundus, the fecond Act of Sin, the Effect, not the Effence of fin, but also Sanctification being perfected, all indwelling of fin shall be removed; Sin in the justified hath but House-room, and staveth within the Walls as a Captive, an Underling, a Servant, it hath not the Keys of the House to command all, nor the Scepter to rule: All the Keys are upon Christ's Shoulders, far less hath it a Lawpower to condemn; therefore faith Augustine excellently, Cont. Julian, Lib. 6. C. 5. Sanat vitiatum a reatu statim, ab infirmitate paulatim : God bealeth the sinner from his Guiltiness (its a Law-word, and a Law-cure) presently, but from his Infirmity by degrees, by little and little. And Gregory, Moral. Lib. 29. C. 2. Quid in bac vita omnes qui veritatem seguimur, nisi Aurora jumus? Aurora enim noctem prateriisse nunciat, nec tamen diei clariatem illa satis oftendit, sed dum illam pellit, & hac suscipit, lucem tenebris permixtam tenet, fice nos quadam jam que lucis sunt agimus, & tamen in quibusdam adbuc tenebrarum reliquiis non caremus: The holieft in this Life, is but the dawning of the Morning, we are half Night, half Day, Prov. xx. 9. 'Who can fay, I have made my Heart pure, I am clean from fin? [mi jomar] Who can fay I have a clean Heart, and not lie? Libertines can lay it, in a higher Manner than Papifis,

Triumph of Faith: SER. 18 pifts; who acknowledge that Venials, little Sins. and Motes are in us always in this Life, but it may be this is the Old-Testament-Spirit that speaketh, as they fay; but the Apostle, Rom. iii. applieth the Pfal xiv. that floppeth all Mouths of the World, as fo many guilty Maletactors at the high Bar of Heaven, and he proveth that no Flesh, not David nor the Holiest on Earth can be justified by Works, either done by the Strength of Nature, or by the help of Grace: Now, if there be no indwelling fin in the justified Person, we answer not Papists and Pelagians, who fay, 'That we are justified by Works done by the help and aid of Grace after Regeneration, but not by the Works that we perform by the Strength of Nature; ' For if there be no indwelling fin in the Regenerate, all their good Works must be perfect and finless, and can draw no Contagtion from an impure Heart; because, if there be no indwelling fin, and no imperfect Sanctification in us (as Mr. Eaton faith, it's Hypocrify to to think or fay) how can an impure Heart defile these Works, that are done by the aid of Grace? For that which is not, hath no Operations at all; if there be no contagious Fountain, and no indwelling Sin, but Root and Branch be removed in Justification, then tuch a Fountain cannot defile the Actions, Ja. iii. 2. In many things we offend all praiomen apantes a Metaphor from Travellers walking on stony or flippery Ground, Rom. vii. 24. 'O wretched ' Man that I am, who shall deliver me from the body of this Death? If this was but the Flesh and Unbelief that made this Complaint, then the Combat between the Flesh and the Spirit, shall M 4

The Trial and SER. 18 184 come from the Flesh; now the conflict of two Contraries, fuch as are the Flesh and the Spirit, is not from the one more than the other, but equally from both; the Conflict between Fire and Water, is neither from the Fire only, nor from the Water only, but from both yoking together; yea, certain it is, that the Flesh cannot, and doth not complain of its own Motions against the Spirit, fin cannot complain of fin, it's the renewed Part that complaineth of the Stirrings and Motions of the unrenewed Part : Satan is not divided against Satan, nor fin against fin: 'Tis true, the fins of (the justified are faid to be fought, and not found,) Fer. 1. 20. And our Transgreffions are faid (to be blotted out, as a thick Cloud, and to be remembred no more,) Ifa. xliii. 25. Ifa. xliv. 22. Pfal. li. 1, 'And to be subdued, and cast into the depths of the Sea, Mic. vii. 19. and we washed, Rev. i. 5. Psal. li. 2. And made whiter than the Snow, v. 7. And Christ's · Church is fo undefiled, fo fair as the Moon, clear as the Sun, Cant. v. 2. chap, vi. 10. 'That Christ himself giveth a Testimony of her, Cant. iv. 7. Thou art all fair my Love, there is no Spot in thee : All which are true in a Law-sense. (and in legal and moral Freedom) from Sin, in regard the fins of the Justified & washed in Christ's Blood, shall no more be charged upon them to their Condemnation, than if they had never committed any fins at all, and as if their fins were no fins to witness against them in Judgment, they being cloathed with Christ's white and spotless Righteoufness; for they are in their actual Guilt, as touching the Law-sting and Power, as no fins, no Debts, but obliterated in the Book of God's

Triumph of Faith. God's Accompt, & as a blotted out Clould, which is . no Cloud, in which regard they must be white and fair whom Christ washeth: I profess it is sweet to to be dipped in the new (Fountain opened to the House of David, and the Inhabitants of Ferulalem, for fin and for uncleanness,) and under the sweet and fair Hand of the Mediator, that he might wash us; I know he should not be ashamed of his Labour, but should make fair and white Work. But in regard of the inherent Root, Esfence, and formal being of fin, the Saints are not freed and delivered from fin, but these same fins, though broken in their Dominion to command as Tyrants, are removed and taken away, Quoad actualem reatum Aterna mortis, in their Law Demerit and Guilt; yet do remain and dwell in the Saints, while they are here in this Life; and these two removals of fin differ much, the former is a Law-removal of Sin, not the removal of the Essence and being of fin, the other removal is a Physical removal in Root & Branch; and therefore done by degrees, according to the Measure of begun Sanctification, and shall never be perfect in this Life, while that habit of Sanctification which is contrary to fin Physically confidered, shall be introduced, and the Person perfected in Glory; whereas the former removal is To perfect, as the Person is made Spotless & whiter than Snow: which two Removals of fin, may be thus illustrated, there is a Man defiled with Leprosie in his Body, this is a Physical Contagion, the same Man is condemned to die for a high Point of Treason against the State and Prince, this is a Law Contagion: The Physician cureth him of his Leprofie, by a physical-

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The Trial and SER. 18 Expulsion of the Diteate but by degrees, & by little and little, and maketh at length his Skin as the Skin of a young Child. The Prince and State sendeth to him a free Pardon of his Treafon, and he is at once perfectly acquitted from his Guilt, but the Princes Pardon doth not Phyfically, and really expel out of his Perion the Shame, the inherent Blot and Infamy of his foul and treacherous Disloyalty, that he committed against Prince and State, so as this Pardon should transubstantiate and change him by a physical Transmutation into a Person as innocent & blamelets, as any the most loyal Subject of the Kingdom, the Pardon putteth only upon him a Lawchange; and a moral Immunity and Freedom from a shameful Death; and Christ's Pardon in like Manner doth remove a Law-obligation to eternal Death, so as there's no Condemnation to the Man, but it removeth not the inherent and physical Blot, not the real Obliquity between his foul-fin, and the spiritual Law of God; por doth it make him perfectly Sinless and Holy, as if he had never finned, as Antinomians dream: So. the Justification of the Saints is like the free acquitting of a broken Man, that hath borrowed thousands, and is unable to pay, the cancelling of his Bill, treeth him in Law, from paying the Sums, but doth in no Cate make him a Man that never borrowed Money nor doth it free him from that inherent Blot of Injustice, in regard of which he is a broken Man, who hath wasted his Neighbours Goods; but perfecteth Sanctification, expelleth fin in his Essence, being Root and Branch in its Dominion, Lordly Power indwelling; fo that it is no more: And this is like the expell-

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Triumph of Faith ing of Night-darkness out of the whole Body of the Air, by the presence of the Sun diffusing its Beams and Light, from East to West, and North and South. I grant the habit of Sanctification perfected in Glory, doth not make it a falle Proposition, that such a pardoned and washed Saint never finned, for Factum infectum fieri non potest: What is done can never be undone; that were a speaking Contradiction, but it putteth the Man in that state, that he is as free of the indwelling of the body of Sin, and perfectly Holy, as the Body of the Air at Noon-Day is free of Darkness, and qualified with inherent Light: Now, Antinomians cannot endure (especially Mr. Eaton their chief Leader) that we fay, Sanctification is perfect in this Life, or that the indwelling of fin can confift with free Justification and Remission of Sins in Christ's Blood: But let us turn our. Eyes a little toward the Wisdom of God's free Dispensation, to scan the Reasons why our Lord will have justified Saints to go halting to Hea.

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1. He can at our first Conversion make us glorified and persected Saints; but 'tis his Wisdom to take a Time and Succession to persect his Saints; he took about thirty and three Years on Earth for the Work of our Redemption, & would for three Days lodge in the Grave, as it were a Neighbour, 'To our Father Corruption, and the 'Worm our Brother and Sister, Job xvii. 14. 'though he saw no Corruption,' Psal. xvi. 10. He hath been dressing up the high Palace of Glory, his Father's House, these sixteen hundred Years, if he be pleased to take Months & Years to the Work of the applying of the purchased Re-

The Trial and 188 demption; whereas he might & could have done it in one Instant, as he created Light out of Darkness with one Word: We are to be filent, his Wisdom in so doing is sufficient for us; the second Heaven, and the new Light in the redeemed Soul is done by continuing Acts of Omnipotency; the first Heaven was sooner made. Shall it feem hard to us, that our Midnight, and our full Noon-Day-Light of Grace are not existent in one Instant together? We are to wait on in patience, and not to fret that we cannot at our first Conversion pray out of us the indwelling Body of Sin, and figh out the Weight & Sin that doth lo hardly beset us, Heb. xii. 1. God is wise who will have our Day to break and dawn by Degrees, and our shadows to flee away; and our Sun to rife to Noon Day-Light, through length of Time; if a Creature, yea, the most excellent of created Angels should but sit at the Helm of this great World to rule and govern all Things but for forty eight Hours, the Sun should not rife in due Time, the Walls and covering of the great Building of the World should fall, the Globe of the World, and of the whole Earth (should reel to and fro, and stagger like a drunken Man,) all should go to Confusion; and so if we had a World of. Grace of our own carving, and had it in our wife Choice to go from the first Moment of our New-birth to Heaven, without Sin, we fhould lose ourselves by the way, and take on new Debt, that should require the new and tresh crucifying the Lord of Glory: We should be no better Tutors, Governors and Lords to ourselves, than Adam and the Angels that fell: The Weight of a Saint's Heaven and Hell upon his own

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Triumph of Faith. SER. 18 own Clay-shoulders is a Heaven put to a great Hazard, or rather to a remediless Loss: I shall easily grant that 'tis fure that my Heaven be upon Christ's Shoulders. 2. Grace worketh suitably to the nature of the Patients; the vessel would be prepared with the frequent Sense of Grace, before Christ pour in it the Habit of Glory; 'tis fit we see & feel the shaping & fewing of every Piece of the Wedding-Garment, & the framing, moulding & fitting of the Crown of Glory for the Head of the Citizens of Heaven; yea, the repeated Sense and frequent Experiences of Grace in the Ups and Downs in the Way, the Falls and Rifings again of the Traveller, the Revolutions and Changes of the spiritual Condition, the new Moon, the darkned Moon, the full Moon in the Spirit's ebbing and flowing, raifeth in the Heart of Saints, in their Way to the Country, a rank smell of that fairest Role and Lille of Sharon, Jesus Christ, the delight of Men and Angels; that as Travellers at Night talk of their foul Way, & of the Praises of their Guide, and Battle being ended, Soldiers number their Wounds, extol the Valour, Skill and Courage of their Leader and Captain; fo the glorified Soldiers may take Loads of Experiences of Free-Grace to Heaven with them, and there fpeak of their Way and their Country, and of the Praises of him, who hath redeemed them out of all Nations, Tongues and Languages: The half drown'd Man shaketh his Head, and dryeth his Garments before the Sun in the Shore with Toy and comfort: The impressions of the Kisses of the Face of him that fitteth on the Throne, are the deeper, that the frequent Experiences of Grace have been many: Much dirty and dangerous Way

and the lively and hearty welcome of Glory fuiteth well together.

3. As there is much, yea, an exceeding weight of Glory in Heaven, so 'tis convenient that the Way to Heaven be strewed and covered with Roses of renewed Acts of tree Grace, and Christ's repeated Expressions of new Pardon, one Expression coming after another; that fince the Saints pray daily forgive us our Sins, it is in the Wildom of God fitting, that as Glory in Heaven is one continued Act of Happiness for all Eternity, fo the Grace that maketh the old and finful Man a new Creature, should be one continued Act of Grace; and as many Streams and Rivers are one Water, and one Spring in the Fountain, and many Lines one in the Centre; and thousands of Generations of Men, are but one Man, in the first Father Adam; so multiplied Acts of Grace in the Saints, from the first Moment of their Conversion, to the Period, and first Hour of their Glorification are but one Fountain-Grace in God revealed in the Mediator, Christ: And there can be no reason why our first Conversion should be free Grace, and the Perseverance of the Saints in Grace, and all their Steps in the Way should not also be Grace: Grace is not only fingly in the Saints, but Grace and Peace must be multiplied on them.

4. The standing and prorogated Intercession and Advocation of Jesus Christ, every Day, upon occasion of new committed Sins, 1 John. 11. 1. 2. and the golden Altar that hath been hot these 1600 Years, Rev. viii. 3. 4. with the fresh Prayers of the Saints, must have a daily Use, so long as Christ is in the Office of the great, true,

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R. 18 Triumph of Faith. SER. 18 Glory and exalted high Priest, now passed into the boly of Holies; and better it is that Christ act Grace eding again and again in Heaven, as we fin again and again on Earth, than that the Act of our high nient-Priest's Intercession had been all but one Act on vered the Crois, and the Way to Heaven was made long, and and falls there must be in the Way, to the End , one that I might lodge many Nights & Months by the Way, with my Guide Christ, and my Expences 18 1n Heaand Charges in the way might be free Grace. r all 5. Faith hath its Work in our gradual Mortiand fication, we believe that Christ hall perfect what he hath begun, fo it was needful that Winter. conand Months of Spring and Summer go before our and Harvest and reaping of the Fruits of the Tree of the and Lite.

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6. Christ's Works in the lower Kingdom, as making the higher Kingdom the Copy and Samplar of his working, now it's most fuitable for Plowers and Roses, that must be transplanted to grow up in the high Garden beside the Tree of Life, and to bloffom out Glory for all Eternity. that they grow for a Time in the Land of Grace that they may take kindly with the Soil: So the lower and higher Gardens of Glory and Grace differ not in Nature; what groweth in the one, can well grow in the other; they cannot fuit with the Happiness of that Land, except they have experienced the Holiness of continued Grace in this Land, and Christ maketh Storms of Sin to blow upon his young Heirs for their Winter, God keeping Life at the Root, that they may be fitter for an eternal green flourishing Summer of Glory; and when Christ consecrated himself thro' many Afflictions, that he might be an Heir -fui-

The Trial and SER. 18 fuitable for Glory, he being brought thro' Fire and Water, hot and cold, and many changes to Heaven, and fo came to eternal Happiness thro' many Years continued Holiness; it was not fit that Christ, who was to make Heirs like his Rule and Samplar, should bring them to Glory with a Leap and a Step, from a justified Condition, to a glorified Estate, without an interveening Progress in Sanctification and Holiness; Christ understandeth well the fundamental Laws of the higher City, the new Jerusalem; the Frame of the Government of that Kingdom, is, that none be received as free Citizens of Glory, but fuch as have ferved Apprentices, Minors, little Children, under Tutors to Grace and the Way of Holiness; he is of too short standing, who cometh hot and smoaking out from his Lusts, a justified Sinner, to step immediately into Glory, and so here is a Stranger welcomed to Heaven from Hell; a Child of Satan, playing at the Devils Fire-fide Yesterday, or the last Hour, now this Day, this same very Hour, must be inrolled amongst those who walketh with the Lamb, in white: Some Soldiers, I grant, are advanced to be high Commanders. per saltum, by a Leap; but 'tis for some Piece of rare Service to the Prince and State: and 'tis like, the repenting Thief, in few Hours space, had been in three feveral Kingdoms, in the State of Nature, the Kingdom of Darkness, and the Kingdom of Grace, and that Day with Christ in Paradise. But this is (I conceive) rare; and give me leave to fay, Princes at their Coronation do some extraordinary Acts of Grace, by Priviledge of the new Crown, that they may handfel the new Throne with Acts of Mercy: Christ was now

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SER: 18 Triumph of Faith: 193 now in an Act of pure unmixed Grace, actually and tormally redeeming the lost world on the Cross, and was now this Day crowned by his Mother the Church, and installed King-Redeemer of Saints, and therefore would handfel Paradife with a Sinner, by a Priviledge of matchless Grace; there is but one Example of it in all the Scripture.

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7. The Way to Heaven is sweeter, that it should be here, nulla dies sine linea, that every Day and Hour that we Sin (as every Hour we contract new Debt) Christ's free Grace might have its daily Flux, the Fountain opened to the House of David daily running, renewed Forgiveness going along with this Day our daily Bread: Hence these noble Acts of Grace. 1. Every Sin, the least Omission by Law, is Hell, Deut. xxvII. 26. Gal. 111. 10. two Sins must be two Hells; feven Sins feven Hells; then multiplied Sins, to the number of the Hairs of David's Head, Plat. xl. 12. and not Sins only, but innumerable Iniquities must cause the Account of Christ's free Grace to swell and arise to a Deliverance from two from feven from innumerable Hells. O Grace every Day! every Hour! So then the Rebel brought nine Times a Day, twenty Times a Day, for the space of forty Years, by his Prince's Grace from under the Ax: How fair and sweet are the multiplied Pardons, and Reprivals of Grace? (to speak so) here is Multitudes of multiplied Redemptions, here is plenteous Redemption: I defile every Hour, Christ washeth; I fall, Grace raiseth me; I come this Day, this Morning, under the Reverence of Justice, Grace pardoneth me; and fo long, while Grace put me into Heaven:

The Trial and 104 The Lamb's Book of Life containeth not only the Names of those who are ordained for that blessed End of eternal Life, but also the Means leading to the End: Then here are written all the Sins, all the Pardons of free Grace fince the first Adam finned: O, but the Book of Life must be a huge Volume! O, how large, and broad, and long must the Accounts of the Grace of Christ be! 2. We are not faved, completely, because justified; but Rom. viii. 23. we are Expectants of the Divinity of immediate Vision, and groan within ourselves, waiting for the Adoption, the Redemption of our Body: Ver. 24. and are faved by Hope. In regard of Title, we are faved completely; But in another Sense we are but Lords and Kings in Title only; we are far from the Lands, Rents, Crown, and our Father's House, and so are not faved till our Feet fland within the Streets of of the new Jerusalem. 3. In this Consideration, we figh in our Fetters and Bolts, and Sin remaineth in us, for our Exercise and Humiliation, that we may have an habitual ingagement to Jesus Christ and his Grace; that Soul loveth much to whom much is forgiven; and especially, when in Sense and frequent Experiences; much and multiplied Backflidings are forgiven.

Obj. 1. But Justification is one indivisible Act of Grace, pardoning all Sins, past, present, and to come, & is not a successive and continued Act, in Progress always, such as is Sanctification; for we are but once justified. I answer by these

following Affertions:

Affer. 1. There is a double Notion of Justification, as Dr. Abbot teacheth us: There is an universal, and properly so called, Justification:

There

Triumph of Faith. SER. 18 195 There is a partial, and improperly so called, Justification; or give me leave to fay, There is a Justification of the Person, of the Estate; or a Justification repeated, or rather a reiterated Remission: I doubt, if it be called a Justification. The former Justification doth include, 1. The Act of Atonement made by Christ on the Cross. for all the Sins of all the Elect of God, past, present and to come: This Act is not tied to believing, nor are we properly justified, in regard of this Act. But, 2. There is a Justification formal, of which Paul speaketh, Rom.iii.4.& Gal. iii.4. & 5. Chapters, which goeth along in order of Caufe, Time, and a required Condition of apprehending Christ's Righteousness: And this justification of the Perfon, while he believeth, is but once done, and that when the Believer doth first lay hold on Christ and Righteousness, imputed in his Blood. There is, 3. A Remission, and taking away of Sin: Now, according to these are we to consider of doing away Sin, in a threefold Notion: Forthough Justification effentially include Remission and Pardon of Sin, yet every Remission doth not include Justification, properly so called.

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Affer. 2. This threefold taking away of fins I clear from the Scripture. 1. Christ taketh away our fins on the Cross, Causatively, and by way of Merit, while as he suffereth for our fins on the Cross: So, John i. 29. Behold the Lamb of God that taketh away the sins of the World. I Cor. v. 21. He was made sin for us. Col. ii. 14. Christ blotted out the Hand-writing of Ordinances, that was against us, which was contraty to us, and took it out of the way, nailing it to the Cross. I Pet. ii. 24. Who, his ownself bare

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The Trial and SER 18 196 our fins on the Tree. Ifa. liii. 10 He made his Soul an Offering for sin. This Atonement of Blood was typified in Aaron, who Lev. xvi. 20. 21. was to lay both his Hands on the Head of the live-goat, and to confess the fins of the People, and did translate them off from the People; fo as the Goat was to bear upon him all their Iniquities, unto a Land not Inhabited, v. 22. Now this was the paying of a Ranfom for us, and a legal Translation of the eternal Punishment of our fins; but it is not Justification, nor ever called Justification: There is a fort of Imputation of fin to Christ here, and a Sum paid for me; but, with leave, no formal Imputation, no forinfecal, and no personal Law-reckoning to me, who am not yet born, far less cited before a Tribunal, and absolved from fin: When Christ had compleatly paid this Sum, Christ was justified legally, as a publick Person, and all his Seed fundamentally, meritoriously, causatively, but not in their Persons.

There is a fecond removal of fin, and that is, when the Believer is justified by Faith, Paul, Rom. Iv. 6. Even as David (faith he) also describeth the Blessedness of the Man, unto rohom God imputeth Righteousness without Works: v. 7. faying, Bleffed are they whose Iniquites are forgiven, and whose sins are covered. v. 8. Blessed is the Man to whom the Lord imputeth no fin. This is the Bleffedness of a Man born, living, beliving: Now we fay improperly, the Heirs of a King not born are bleffed; Non entis nulla funt accidentia. So, if Christ's removal of fins on the Cross, were Justification, all Christ's Seed, and we Believers of the Gentiles, who were not then

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Triumph of Faith SER. 18 197 born, when Christ died, should be blessed, and ustified before we be born. Now, in this which s formally the Justification of the believing finher, the Believers Person is accepted, reconciled, ustified, and really translated by a Lawchange, from one State to another: I mean not, that there is a physical Infusion of a new habit of Sanctification, and an Expulsion of an old habit, as Papists teach, confounding Regeneration, or Sanctification, with Justification. But there is a real change of the State of the Person, I Cor. vi. 11. And such were some of you; but ye are washed, but ye are Sanctified, but ye are justified, &c. then they were sometime not justified. 2. There is here a real removal of all fins, and a Pardon and Relaxtion from the eternal Punishment of all fins; as well of fins to come, and not yet committed, as of fins past, present, and already committed, fo as fins not yet committed shall no more involve the Believer in the Punishment of etenal Wrath, than fins past, or present. Yet, 3. The fins not committed, though virtually pardoned, (with Correction and Submittion) are not formally pardoned: That which is not fin at all, but only in a naked potency, it must be pardoned only in that Notion that it is a fin, and not first formally remitted, and then afterward committed; yet it is paid for, and the Person freed from all actual Condemnation for it: But withal, conditionally and virtually, to he believe in Christ, and renew his Repentance, which Graces God shall infallibly give him, because the calling and Gifts of God are without Repentance: And of this third removal of fin, is that Petition which Christ hath taught justified Persons to ask of God: Forgive us our lins N 3

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The Trial and Ser. 18 sins, as we forgive them that An against us: And Nathan faith to David, 2 Sam. xii. 13. The Lord also bath put away thy sin, thou shalt not die. David, before he contracted this horrible guilt of Murther and Adultery, was a Man according to God's own Heart, and so his Person was justified; this way God daily taketh away Sin, Rom. i. 17. For therein is the Righteousness of God revealed from Faith to Faith, as it is written, the just shall live by Faith. Now the Life of Faith justifying, is not one fingle Act of Faith, fuch as is, at our first personal, relative & universal Absolution; but the Believer liveth by renewed & often repeated Acts of Faith, fuch as is To walk from Faith to Faith : The least Faith. even the Minimum quod fic, doth justifie, but the Gospel requireth a growth in Faith. In this Sense Remission is acontinued and one prorogated Act of free Grace, from our first moment of believing to the Day of putting the Crown on our Head.

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If any Object that I am contrary to myself, in that I sometimes did write, that Justification is a plenary Pardon, in one indivisible Act of all sins, past, present, and to come, and therefore sin caunot be oftener than once pardoned. If I should answer, that the Knowledge we have, especially in so supernatural a Mystery, is but the Twilight, or the Day-Stars glimmering of sinful Men, it might suffice, but I judge that I

speak nothing contrary to that.

Affer. 3. For two formal Justifications of a Believer I utterly deny, which is that which Arminians press not a little; yea, & the Justification of the Person, and his Acceptance in God's Favour is but one Act: I never fall from that Acceptance once being in Court and Grace. I illustrate it thus

Triumph of Faith. SER 18 thus, There's a Catholick Pardon in a Statute of Parliament, for Grace to all Traitors, and that for Treasons past, and also to come, upon Condition, that after new Treasons committed, they address themselves to the publick Register of the State, and cause insert their Names in the blank of that Act of Grace printed, and in the keeping of fome Officer of State; now though any one bepardoned at his first lapse fully, if he tall again, and again, and yet perform the Condition, prescribed in Law; we cannot say, he hath obtained twenty, a hundred, yea, as many feveral pardons of Grace, as he hath tailed against King and State, 'tis but one publick Act of Grace made use of several times,; so here in the Gospel, there is a written Act of the Grace of God in Fesus Christ; Remission to all under the Treason of sin against the royal Crown and Glory of the most High, the supreme Law-Giver, and that to the Acceptation of the Person of the Traitor in full Favour, when he shall have in his Conscience the transumpt or transcript of it at first, and also for Grace and Pardon of all after-flips, and fins against the Glory of the Redeemer (so he fin not against the only Flower of the Prerogative-Royal, the Operation of the Holy Ghost in a special Manner) upon Condition he walk from Faith to Faith, and renew his address to Christ the great Lord of the Rolls, who keepeth the Book of Life; now I cannot fee here many Pardons of Grace, but only the double Extract or Copy of the first Act of free Grace Obj. 2. But the fins pardoned to the justified Person after the first Justification of his Per-Jon, were never pardoned before, and they are

now pardoned, therefore there must be two Justifications. Ans. They were virtually pardoned, and

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The Trial and SER. 18 200 fo, as he shall never come to Condemnation for any fins past, or to come, but the Man now standeth Justus in curia, justified in the Court, whereas before his first believing, God looked at him as a Judge doth at a guilty Person, whose Person he abiolyeth from all Punishment, because his Surety hath given a Ranfom for him, & he holdeth forth that Ranfom to the Judge, but the Man in all his after Faults is so far forth a sinner, as that which he hath done, though he be a justified David, displeaseth the Lord, 2. Sam. xi. 27. And in so far is he pardoned; but God now looketh on him, as a Father on an offending Son; and this Son doth not hold forth a new Ransom to God, but only renew the former: Nor doth it infer a new Acceptance of his Person, that he had not before. 3. Nor place in God any new Love of free Complacency and good will, but only a further Manifestation thereof, and a greater Measure of the Love of Benevolence. 4. It is the same Act of free Grace that God putteth forth in pardoning his Son now fallen in finand in accepting of his Person at first. 2. 'Tis the fame Ranfom of Christ's Atonement of his dear Blood, that his Faith laith hold on now, as before. 3. The Pardon of this fin committed by a justified Son, is not the freeing of him from the eternal Punishment of this Sin, as if he had been under eternal Wrath for it before , for at his first believing, when his Person was accepted, he was fully and freely pardoned, and freed from all the Obligation to eternal Wrath, that all or any of his Sins past, present, or to come, might subject him unto, but it is the renewing of the Certainty of the Sufficiency of Christ's Ransom, as applied

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Triumph of Faith. SER. 18 20I to take away that fin in particular, and that by a renewed Act of Faith; now the renewed Apprehension of the Grace of God in the same Ranfom of Blood for Righteousness in Christ, as applied to this new Guiltiness, maketh not a new forinfecal and Law-act, but doth only apply the Lord's first Act of Grace to this particular fin; nor do I mean, that Faith, for Remission of sins committed, after a Soul is in the State of Justification, is nothing else but a meer reflect Act, by which we apprehend and know the first Acceptance of a finner to Righteousness; for it is a direct Act, apprehending the former Grace of a sufficient Ransom, as applied to this new contracted Guiltiness; for the Sinner is condemned for Unbelief, Johniii. 18, 36. And because he believeth not, he is liable to the Wrath of God; now he is not condemned, because he doth not to his own Sense know, feel and apply the Remission of fins, and Satisfaction purchased in Christ's Blood for him, because then he should be condemned, because he doth not believe a Lie, for there was never any fuch Remission purchased for him; he is condemned, not for want of Sense and actual Knowledge of any fuch Pardon, but for want of confiding on Christ, as on him who hath made a sufficient Atonement for all that believeth, and so justifying Faith is some other thing than the Sense of purchased Pardon of Sins.

Obj. 3. Then may I, with the like Boldness believe the Remission of these sins that I am to commit; and so sin boldly, because I am persuaded they cannot prevail to condemn me eternally, as I may with Boldness believe the Remission of sins already committed

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The Trial and SER. 18 Anl. There is a Boldness of Faith: And 2. A finful Boldness: In regard of Boldness of Faith, I am to believe the Sufficiency of that unvaluable Ransom, that it cannot be more or less, nor intended or remitted, but doth ly under the Eye of Justice, and equally accepted of God, as able to remove the eternal Guilt of all fins, past, present, as also of those to come; but it were finful Boldness to commit fin, because Christ hath paid for it, 'tis a Motive to the contrary, not to live to ourselves, but to him that died for us, because Christ bare our Sins on his own Body, on the Tree, 1 Pet. iii. 24. 1 Pet. i. 18. Gal. i. 4. Rom. vi. 1, 2, 3, 4. 1 Pet. iv. 1, 2. For though I be periwaded there is no fear of eternal Wrath in fins to be committed, for my Faith believeth Freedom from that, in regard of all fins; there be other stronger Motives to eschew Sin, than fear of Hell, even tear of violating infinite Love and Mercy; there's a more prevailing and efficacious Power in apprehending Love to keep from fin (it being faving Grace) than in fear of Hell, which of itself is no Grace. 2. Fear of Punishment of fin as fin, is to keep from fin, though it be not fear of eternal Punishment; the Eternity of Punishment is no ways effential to Punishment : Libertines close remove this Motive, who will have no fin as fin in God's Court, punished in the Believer. 'Tis not punished in order to Satisfaction of Justice, but it followeth not that 'tis not punishable as fin.

Obj. It is Mercenary, and peculiar to Hirelings to obstain from sin for fear of Stripes, or to serve God Intuitu mercedis, for hope of Reward. Ans. To obstain from Sin, for fear of Punishment,

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Triumph of Faith. BR. 19 is the only and greatest Evil (whereas the ill of in is far greater, and fo more to be feared) is Mercenary: Indeed, we teach that no Man should. pon that Fear, abstain from Sin. 2. To serve God for hope of Heaven, as a created Good to surselves, separated in the Intention from God himself and Holiness, is peculiar to Hirelings, but not to serve God simply for Heaven, Moses did t, Heb. xi. 25, 26. 'Tis Christ's Argument in firring up his Disciples to suffer for Righteousnels Matth. v. 12. For great is your Reward in Heaven. And 'tis no less Mercenary which Libertines teach, that to ferve God for actual Hire, in Hand already purchased; to wit, for Deliverance from Hell, & a purchased Redemption, than what we teach, that we may serve God for hope of Good to come, if the Intention in both be not steeled with Grace, and free of Selfishneis.

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Obj. But the Gospel from the Law of Love, not the Law itself, forbiddeth the Believer to sin, neither teach we (lay they) that the Gospel maketh Sin to be no Sin, but it only maketh it to be no more my Sin, but Christ's, and counted on his Score, who was wounded for my Iniquities, and was my Surety; and therefore, his Payment is my Payment, so as we have no more Conscience of sins.

Ans. Tis true, the Gospel speaketh no Contradictions, and maketh not sin to be no sin, or David's Adultery not to be a Violation of the seventh Commandment; indeed, it maketh Peter's Denial of Christ, not to be Peter's Sin, in a le-

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gal and forinsecal Way; but that Peter believing in Christ, who justifieth the Ungodly, shall not be condemned for that, nor for any other Sin, that, and all his other Sins with that, are counted upon Christ's Score. But the Denial of Christ, in another Relation, is the Sin of Peter only, to wit, according to the Physical Inherency of it, in that it proceeded from Peter's Lust, and Body of Sin dwelling in him, and not any Way from Christ Jesus, and in that 'tis against Christ's express Commandment, who charged Peter to consess his Lordand Master.

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But Antinomians, and by Name Dr. Crift, teach us, That not only the Guilt of Sin, but Sin itself, really, and inherently, was laid upon Christ, in Regard, Christ was not, by Way of Supposition only, or Imagination, couted the Sinner, but made Sin And 2. In Regard, not only the Guilt of Sin, but Sin itself was laid upon Christ; for faith Dr. Crifp, The Guilt of Sin, and Sin itself, are all one. Gen. xlii. 21. When Joseph's Brethren were accused for Spies, they say, we are guilty concerning our Brother, in that we law the Anguish of his Soul, when he befought us, and we would not hear. Reuben expoundeth the Meaning, vers. 22. Did not I say to you, Sin not against the Lad? But you would not hearken unto me; and therefore, behold, we are guilty. What is that? We did sin against the Child. To be guilty therefore, and to commit a fin, is all one, they are but two Words expressing the same Thing. 2. Suppose a Malefactor be asked, guilty, or not guilty? He answers, Not guilty: What doth he mean? He means, he hath not done the Fact that was laid to his Charge. When

Triumph of Faith. 205 SER- 19 When the Jury is asked, Guilty, or not guilty? The Jury faith, Guilty. What do they mean? Do they mean any Thing in Respect of Punishment? No: The Jury bath nothing to do with that, but only in Matters of Fact; that is, Whether the Fast be done, or not done?---- It had been extream Injustice to punish Christ, if Sin had not been on him, & if he had been at his Araignment, compleat and absolutely innocent, even as if a Judge should hang a Man, though there were nothing found against him .---- Man is a broken Debtor, and Christ a Surety: God is content to take Christ's single Bond, and looketh for no other Pay-master but Christ: Sin was really translated upon Christ, else it was false, that the Lord laid on on him the Iniquities of us all; yea, by this Transaction of Sin, Christ doth now become, or did become, when our Sins were laid on him, as really and truly, the Person that had all these Sins, as those Men who did commit them really and truly, had themselves-----So Christ was made Sin itself, we are made Righteousness in him, that is no Imagination: But as we are actual and real Sinners in Adam: so bere is a real Act, God doth really pass over sin upon Christ, still keeping this fast, that Christ acted no Sin; so that in Respect of the Act, not one sin of the Believer is Christ's: But in Respect of Transaction, in Respect of pasfing of Accompts from one Head to another, in Respect of that, there is Reality of making of Christ to be Sin:---- If a Judge will think such a Man to be a Malefactor, and by Reason of his Thoughts that he is a Malefactor, he will actually hang this Man; Is there any Justice in Such

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The Trial and 206 SER. 19 such an Act? If God will but suppose Christ to have fin upon bim, and knows that he bath it not, but others have the Sins upon them: And upon this Supposition will execute Christ: What will you call this? Ifa. lini. He shall bear the fins of many: Doth a Man bear a Thing on him in a Way of supposition? Or, where there is bear ing, is there not real Weight? The Lamb of God taketh away the Sins of the World, Joh. i. 29. Can it fink in a reasonable Person, that a Thing should be taken away, and yet be left behind? It is a flat Contradiction: If a Man be to receive Money at such a Place, and he doth take this Money away with him, is the Money left in the Place where it was, when he hath taken it away? Although I have fearched the Scripture as narrowly as possibly I may; yet this I find, that throughout the whole Scripture, there is not one Scripture that speaketh of imputing our Sins to Christ: But still the Holy Ghost speaketh of sin not imputed to us, and of Righteousness imputed to us.

Let me answer, That in all this you shall find Grace turned into Wantonness, in all this Man's Sermons, there is not one Word to stir up to the Duties of Sanctification and Holiness, but there is much in these Words, and several other Passages of his two little Volumes of Sermons, to depress, and cry down Holiness and walking with God. I shall therefore, say a little on this, and deliver Truth shortly in these Positions.

Posit. 1. No Believer's Sin is so counted upon Christ's Score, as that it leaveth off to be the

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Triumph of Faith SER. 19 207 Believer's Sin, according to its Physical and real ndwelling: 'Tis true, it is Christ's Sin by Lawmputation, and legal Obligation to fatisfactory Punishment and only laid upon Christ in that Notion: Yet 'tis so the Believer's Sin, as he is o mourn for this very Thing, that Christ was pierced, and crucified, to remove the Guilt, and he Obligation to fatisfactory Punishment. Zech. tii. 10. And they shall look upon me whom they have pierced, and they shall mourn for him, as me mourneth for his only Son. Yea, 'tis to the Believer's Sin, even when he believeth that his original Corruption is pardoned, yet it dwelleth In him, having the compleat Essence and Being of Sin; so as if he should say, he had no sin, and nothing in him contrary to the holy Law of God; be should deceive himself, and the Truth should not be in him, I Joh. i. 8. Yea, let him be a Paul, not under the Law, but being dead to the Law, Rom. vii. 6. as touching all actual Obligation to eternal Death: Yet in Regard of the real Essence of sin, and proper Contrariety that fin hath to God's righteous Law, he crieth out, ver. 14. For we know that the Law is spiritual, but I am carnal, and fold under sin, ver 17. Now it is no more I, (fanctified and pardoned I, who am in Christ, Rom. viii. 1. dead to the Law. Rom. vii. 6. freed from Condemnation) that do sin, but sin that dwelleth in me. If there were no finful I (to speak so) and no corrupt self in Paul. which breaketh out into fin, and this indwelling fin were as really in its Essence, and its being removed, and taken close out of Paul, as Money taken really out of a Place, is no more left in that Place, than if it had never been there:

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The Trial and SER. 19 208 Surely, then justified Saints were as clean as these, who are up before the Throne, clothed in white : And when Paul faith, It is no more I that, do fin, but fin that dwelleth in me : He should speak Contradictions, and fay, It is no more I that do fin, but it is I that do fin: There should be in justified Paul, No Law in his Members warring against the Law of his mind: As he faith, Rom. vii. 23. No Body of Death leading bim captive to the Law of Sin, vers. 23. and making him wretched verf. 24. No flesh lusting against the spirit, hindering the regenerated to do the Good that they would, As Paul speaketh, Gal.v. 17. There should be no Members on Earth to be crucified, as it is, Coloff. iii. 5. No old Man to be put off, no Corruption, no deceitful Lusts in us to be abated; as we are changed, Eph. iv. 22. 23. No fleshly Lusts in us, which warreth against the soul: As, 1 Pet. ii. 11. No Weight, no sin that doth so easily beset us, to be laid aside by the regenerated and justified, who are to run their Race with Patience, contrary to the spirit of God, speaking the contrary Heb. xii. 1. 2. Yea, there shall be no original fin remaining in the justified Person, which can be named sin, no-. thing in them lusting against the Spirit, nothing to be mortified, crucified, refisted, nothing to be Work for the Grace of God, nothing to be a Field and Plat of Ground to be laboured on by the Spirit by Faith, nothing to be Seed and Rife of Humiliation, the finner may go to Heaven, and be nothing in Christ's Debt, to help him against indwelling fin, for that Guest is so taken away, as Money that was in a Place, and is every Penny really removed to another Place: Yea, 'tis

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flatContradiction (say Antinomians) to be a pardoned sout, and yet to have sin dwelling in the sout. Positi. 2. The guilt of sin, and sin itself, are not one and the same Thing, but far different Things; that I may prove the Point, let the Terms be considered. There be two Things in sin very considerable.

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3. Macula, the Blot, Defilement, and Blackness of fin; which, I conceive, is nothing but the Abence and Priviation of that moral Rectitude, the want of that whiteness, Innocency, & Righteousness which the holy and clean Law of the Lord requireth to be in the Actions, Inclinations and Powers of the Soul of a reasonable Creature. 2. There is the Guilt of Sin; that is somewhat which issueth from this Blot and Blackness of Sin; according to which the Person is liable and obnoxious to eternal Punishment: This is the Debt of Sin, the Law-obligation to Satisfaction passive for Sin; just as there be two Things in Debt, so these two are in Sin: For when a Man borroweth Money, and profusely and lavishly spendeth it, this is Injustice against his Brother, in Matter of his Goods. and a Breach of the Eighth Commandment: Again, this Breach in Relation to Policy, to the Magistrate, and the Law of the Land, putteth this broken Man under another Relation, that he is formally a Debtor, and fo it is just, that he either pay the Money, or fuffer for this Act of Injustice, and fatisfie the Law, of the fifth Commandment. Which is, that he satisfie the Law, and the Magistrate, the publick Father, Tutor of a wronged & oppressed Brother. Now here be two Things in 1. An unjust Thing; a hurting of our Brother in his Goods: This is a Blot, and a Thing, -pri-

The Trial and SER- 19 210 privatively contrary to Justice. 2. A just Thing, a Guilt, a just Debt, according to which it is most just, that the broken Man either pay or fuffer: Now these two, as all Contraries do Faciunt Numerum, they make a Number; as just and unjust must be two Things, and two contrary Things: I know there be Cavils, and Subtilities of School-men, touching the Blot, or Marula percati, and Reatus, the Guilt of Sin; but this is the naked Truth which I have declared Some fay ' The Blot of Sin is that Uncleanness of Sin, which is washed away by the Blood of the Lord Jefus, and this is nothing but the very Guilt of Sin, which is wholly removed in Justi-' fication. ' But I eafily answer, The Blot of Sin hath divers Relations, and these contrary one to another: As, I. There is the Blot of Sin in Relation to the holy-Law, as it is a Privation of the Rectitude and Holine's that the spiritual Law requireth: and it is formally Sin, and not the Guilt of Sin; in which Confideration, as nothing removeth Blindness, but seeing Eyes; or Deafness, but hearing Ears; so nothing formally removeth Sin, but only the perfect Habit of accomplished Sanctification; and so the Blot of Sin. Macula, is not that which is formally removed in Justification, but only in perfected Sanctifica-

2. The Blot of fin in Relation to God, as offended and injured, putteth on the Habit of Guilt, and so it is washed away in the Fountain opened to the House of David, and formally removed in Justification, but now it is not formally considered as sin, but according to that which is accidental in sin; to wit, Obligation to punishment, which

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Triumph of Faith. IQ may be, and is removed from fin, the true Essence and Nature of fin, being faved whole and intire: Hence fin hath divers Confiderations. 1. As fin is contrary to the Righteousness and Holiness of the Law, it is formally fin, and this effential Form, and Life of fin remaineth in us while we live, Sin being in an Act of dying, or a Passion rather to be crucified, and in the Way to its Grave and perfect Destruction, which shall be, when Glory shall grow up out of the Stalk of Grace, and Sanctification shall be perfected; for Grace is the Bud, Glory the Fruit; Grace the Spring and Summer, Glory the Harvest. 2. As Sin is a Blackness contrary to the Innocency that the Law requireth, and as it blotteth and defileththe Soul, it is a Macula, a Spot, a filthy and deformed Thing, abasing the Creature, making the Creature black, crooked, defiled, like the Skin of the Ethiopian, or spotted like the Leopard, Fer. xiii. 23. 3. As Sin is a Blot that maketh the Creature impure, unclean, and contary and hateful to God; so it is a Blot and unclean Thing to God, and that two Ways, 1. As it is contrary to God's holy Law, its formally Sin, as is before said. 2. As it offendeth and injureth God in his Honour and Glory of Supream Authority, to command what is just and holy, it is an Offence, and a Provocation, Isa. iii. 8. Psal. Ixviii. 17. A displeasing of God, 1 Cor. x. 5. 2 Sam. xi. 27. A grieving of him and his Spirit, Eph. iv. 30. Gen. vi. 6. Psal. xcv. 10. A tempting of God, Plal. Ixxvii. 18. Plal. xcv. 9. Acts xv. 10. A wearying of the Lord, and making him to ferve, Isa. xliii. 24. Isa. vii. 15. A loading of the Lord, Isa. i. 24. A pressing of the Lord, as a Cart is

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SER 19 The Trial and 212 pressed under a heavy Load of Sheaves, Amos ii. 13. and so is punished with everlasting Punishment: Hence there is a twofold Guilt, one fundamental, potential, reatus Culpæ; the Guilt of fin as fin, this is all one with fin, being the very Essence, Soul, and formal being of Sin, and this Guilt of fin you cannot remove from fin, fo as fin shall remain fin, take this away, and you take away fin itself: But this is removed in Sanctification as perfected, not in Justification. As all the Arguments of Doctor Crifp go along in their strength, to prove that the Guilt of sin, Reatus culpæ, the fundamental Guilt of fin, and fin itself are all one: So we shall yield all to him, but with no Gain to his bad Cause: For Foseph's Brethren fay, Gen. xlii. 22. Truly we sinned, Vere peccantes, nos super fratrem nostrum; or were guilty against our Brother: This is nothing, but we trespassed against our Brother; this is not spoken so much of Guilt, as of fin itself: And the Malefactor, faying, he is not guilty, meaneth of fundemental Guilt, or the Guilt of fin, and that he hath not committed the Crime charged upon him. But there is another Guilt in fin, called Reatus panæ, reatus personæ, reatus actualis, the Guilt or Obligation to Punishment, the actual Guilt, or actual Obligation of the Person who hath sinned, to Punishment; and this Guilt is a Thing far different from fin itself, and is feparable from fin, and may be, and is removed from fin, without the Destruction of the Essence of fin, and is fully removed in Justification: Now that this Guilt is different from fin: I prove, r. Because that which our bleffed furety took upon him for our Cause, without taking to him any Thing which

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Triumph of Faith SER. 19 which is effential in fin, fuch as is, to be a finner like us, to do Violence, to be justly accused of sin. that is different from fin: But Christ took on him the Guilt of our fin; that is, the actual Obligation to be punished for sin, while as he bare our fins in his own Body on the Tree, I Pet. it. 24. And was wounded for our Transgressions, and bruised for our Iniquities, and did bear on bim the Chastisement of our Peace, Isa. liii. 5. And died for our Offences, Rom. iv. 25. Rom. v. 6. And this Punishment Christ could not have born, except by Law he had obliged himself as our furety to pay our Debts, Heb. x. 4, 5, 6, 7, 8. and vii. 22. Now that in all his Life and fufferings he did no Violence, committed no fin, nor touched any Contagion of fin in his own Per. son is evident; because, he was boly, barmless, undefiled, and separated from Sinners, Heb. vii. 26. Heb. iv. 15. Isa. liii. 9. The Proposition is fure, for if Christ was so made sin, and punished for fin, and liable to fuffer for fin, and yet had not any finful or blame-worthy Guilt on him; then that Guilt of the Person by which any is liable to Punishment for fin, is some other Thing than fin, and the blame-worthy Guilt that is in fin; forasmuch as they are really separated, the one being in Christ, and the other not being in him, nay, nor could it be in him. The Cause cannot be one and the same

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with the Effect, nor the Subject and Fundament one with the Adjunct, and that which resulteth trom the Fundament. But sin is the Cause, Fundament and Subject, from which Guilt, or actual Obligation to punishment issueth, because therefore is the sinner under Guilt-personal, and actu-

The Trial and SER. 19 214 al Obligation to Punishment, because he hath finned, and is under the Guilt of Transgression; as he is therefore in Law and Justice a guilty Debtor to suffer Evil of Punishment, because against Law and Justice, he is a bad deserving sinner, in doing against, and so by a (reatus culpæ) a singuilt, hath transgressed a Law; for all Evil of Punishment, is a Daughter which lay in the Womb of the evil of fin; and the guilt of the latter ill of Punishment must flow from the former; to wit, from the ill of Sin; fo, to be guilty, or obliged to eternal Punishment, is a Fruit, and refult or confequent of the fundamental and intrinsical guilt of Sin. 3. An unjust and finful Deviation from the holy Will of God revealed in his Law, and hateful to, and punishable by God, cannot be one and the fame Thing with that which is just, and agreable to the just and holy Will of God; but fin itself, in its formal Being, is a Deviation from the holy Will of God revealed in his Law, Sin being defined by John, A Transgression of the Law, and is hateful to, and punishable by the Lord: Butthe guilt of Sin, of which we now speak, is nothing but the demerit, and actual Obligation to eternal Punishment, and is no unjust Thing, no Transgression of God's Will revealed in his Law; yea, the demerit of Sin is a most just Thing, and the actual Obligation to punishment is most just, and holy, and agreeable to God's just Will, and Obligation to Punishment can neither be punishable, nor hateful to God; yea, 'tis just with God that the sinner be under Law-obligation, to eat the Fruits of the Tree of his own planting, to have his Teeth fet on edge with the fowre Grapes that he eat himself. 4. He

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The Trial and SER. 19 216 for he can be reproached formally, with no Act of treacherous dealing, as if under Trust he had stabbed his Brother, for he did no such Act; if Shame by accident accompany his publick laying down of his Life, 'tis morally no Reproach, no intrinsical Blot to him; yea, that Adam dieth for John the Murderer, it is through his own free Consent an Act of extream Love; in relation to the Judge, it is a most just Act, and in Law only, in Imputation and legal account, he is the Murderer. But poor Soul he never thought, nor acted any Treachery or Cruelty against his Brother.

3. Hence this Position: Christ was made fin, or imputed the Sinner, and died for us Sinners: The second Adam, the first begotten amongst many Brethren, suffered for his younger Brethren, and fo, by free confenting to be our Surety, and die for us, Pfal. xl. 6, 7, 8. Heb. x. 5, 6, 7. John x. 17. 18. John xiv. 31. Matth. xxvi. 46. Mark xiv. 42. John xviii. 7, 8. He was made by Lawaccount, fin for us, as the finner, John xv. 13. 2 Cor v. 21. to die for us, Rom. iv. 25. And the Lord laid upon him the Iniquities of us all, I/a. IIII. 6. 1 Pet. ii. 24. 25. But I judge it Blafphemy to fay, By this Transaction of sin upon Christ, Christ doth now become, or did become, when our fins were laid on him, as really and truly the Person that did all these sins, as these Men who did commit them really, and truly had thefe fins on themselves: For the Elect Believers in Christ were intrinsically, formally, inherently Adulterers, Muderers, Disobedient, serving divers Lusts. Tit. iii. 3. Dead in Sins and Trespasses, by Nature the Children of Wrath, Eph. ii. 1. And in their

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Triumph of Faith. SER. 19 217 their own Persons acted all these Acts of Wickedness, so as fin doth formally denominate them Sinners; as Whiteness in Snow, in Milk, in the Wall denominateth all these White; But Christ never is, never was intrinfically, formally, inherently the Adulterer, a disobedient Person, nor is Sin personally in Christ, to denominate him as really and intrinfically a Sinners as David, Ifaiah. Peter, Paul, for whom he died, for He did never violence, neither was there any deteit in his mouth, Isa. lini. 9. There was no fundamental Guilt, nor any bad deferving in him: How then was he a Sinner, or made fin for us? I answer, By mere Imputation, and Law account, and no other Way : But the Libertine faith, it were the greatest Injustice in the World to punish Christ, if Sin had not been on him really; if he had been at his Arraignment compleat and absolutely Innocent; and if only in Imagination, and by a lying Supposition, which wanteth all Reality, in the Thing, God shall put Christ to Death for these Sins, that he knoweth Christ to be free of. this were, as if a Judge should hang a Malefactor, whom in Conscience he knew to be free from all Sin, and could find nothing against him.

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But I Answer, Law-Imputation is a most real Thing, and no Imagination, nor any lying Supposition, as a Man that is Surety for his broken Brother, who hath wasted the Creditors Goods, is truly Surety and really Debtor, and his Obligation to pay for his broken Friend is real, and most just upon two Grounds. 1. That he gave Faith and Promise, and Writ and Seal, that his Friend failing, he should pay. 2. The Creditor

The Trial and SER. 19 218 accepted him as a real Law Debtor and Pay-Master in that Case, and yet the Surety in his Person did neither borrow the Money, nor lavishly waste it, and he hath in his Person neither Conscience nor Guilt of Injustice toward his Brother, and in regard of Personal Contagion of finful Guilt, Christ was complearly and absolutely innocent in his Arraignment, as one that neither acted Sin, nor could be the formal Subject of Sin, in whom the Blot of it was intrinfically, or really inherent: But in regard that Christ was willing to strike Hands with God, and to plight his Faith and Soul in pawn, and did willingly fign with his Hand an Act of Cautionry as our Surety, Pfal xl. 6, 7, 8. Heb. x. 3, 4, 5, 6, 7, 8, 9, 10. And the Lord accepted him as Surety, and laid our fins on him, Ita. lvi. 6. 2 Cor. v. 21. John iii. 19. Rom. iii. 2. He was made sin, that is, he was made a Debtor and a Law-Paymaster, so constitued by his own and his Father's Will; fo that God did no Act of Injustice in punishing Christ, nor was he in Law absolutely innocent, but Nocent and Guilty, that is to fay, in regard of his Law-Place, or Law-Condition, he was by Imputation liable and obnoxious to actual Satisfaction and Punishment for our Sins; yet he was Debitor factus, non intrinsice; debitor legaliter, non personaliter; debitor ratione conditionis, & officii, non ratione personæ. A finner, a Debtor, by Imputation, a Debtor by Law, by Place, by Office, and ferved himself heir to our Sins, and the Miseries following Sin: Now, he was not in Imagination, and in a false and a lying Supposition, made fin, Imputation is not a Lie; but as truly and really,

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Triumph of Faith a real Law-deed, as Judah offered himself Surety for Benjamin, and was in Law, and really a Bond-Man to Joseph, and might have so been dealt with as a real Slave, if he had plighted himself instead of Benjamin; and the Surety by the Words of his own Mouth, and by his Covenant and Promise is really and truly insnared, as a true and real Debitor in Law; as a Roe is really in the Hand of the Hunter; and a Bird in the FowlersNet, being once caught and in Hands, Prov. vi. 1, 2, 3, 4, 5. He is no Debitor by Imagination, he is not supposed to be what he is not indeed by the Law of God and Nature, and all Laws, Promissum cadit in reale debitum. A Man's Promise fetcheth him within the Law-Compass of a real Debitor: So Christ was under Bail and a Law-Act of Surety by his own Act, his own Word of Promise and Covenant: Thou hast given me a Body, I have taken the Debts and Sins of my poor Brethren on me; crave me Lord, as only Paymaster, Lo here am I, to do thy Will, Pial. xl. 6, 7, 8. Heb. x. 4, 5, 6, 7, 8. John x. 18. Now there are but these two in Sin.

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1. The Act committed against the Law of God.

2. The Debt and Obligation to Punishment is clear; and though Dr. Crispe deny that sin was imputed to Christ, at least, he cannot see, or read it in all the Scripture, yet he granteth the Thing itself: But I prove both the one and the other. And r. That Christ committed and did no Act, nor Deed against Law, for which he should be intrinsically and inherently the Sinner, is clear; because that holy thing Jesus being God-man, could not sin, nor did he ever any Violence or Deceit,

The Trial and SER. 19 220 Isa. Iiii. 9. Heb. iv. 15. and Chap. viii. v. 26. 2. The inherent Vitiofity, and finful Blot of fin, which followeth upon the physical Act of fin, being once done and committed by David, Peter, and all the Elect of God, cannot come out by a real Transmigration, and true and physical Derivation, or removal from one Agent and Subject to another, to inhere in and denominate another Sub-Act, the same Whiteness in Number that was in Milk cannot remove out of it, and refide and dwell in another Subject; 'tis a principal of Nature, Idem numero accidens non migrat e subjecto, in subjectum: No Law in the World, no Covenant, no Transaction imaginable can effectuate this, that the real Wickedness once committed by David should really and truly remove out of him, and go in, and reside in, and denominate the Man Christ a wicked Person; 'tis an everlasting Contradiction, That the treacherous murdering of innocent Uriah, should remove out of him into the Son of David, Jesus Christ, and denominate him the Murderer of Uriah, so as the same Murther can be faid to be committed by David only, and not by David only, but by the Man Christ: It must then be a Lie, a Dream, and palpable Untruth, to make Jesus Christ intrinsically the finner, and Murderer: Judge then if this Doctrine be of God, which Dr. Crispe right down hath afferted to the World in Print, Ser. 3. Vol. 2. pag. 84. God made Christ a Transgressor----No Transgressor in the World, was such a Transgressor as Christ was pag. 88. You will never kave quiteness of Spirit in respect of Sin, till you have received this Principle. That it is Iniquity itielf, that the Lord hath laid on Christ: Now

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Triumph of Faith. SER- 19 Now when I say with the Prophet, It is Iniquity itself that the Lord bath laid on Christ, I mean as the Prophet doth, it is the Fault or the Transgression itself; and to speak more fully, that erring, and straying like sheep: That very erring, and straying, and transgressing is passed of from thee, and laid upon Christ: To speak it more plainly, Hast thou been an Idolater? Hast thou been a Blasphemer? Hast thou been a De-(pifer of God's Word, and a Trampler upon him? Hast thou been a Prophaner of his Name and Ordinances? Hast thou been a Murderer, an Adulterer, a Thief, a Liar, a Drunkard? Reckon up what thou canst against thyself: If thou hast part in the Lord Christ, all these Transgressions of thine, become actually the Transgressions of Christ, and so cease to be thine, and thou ceasest to be a Transgressor from that Time they were laid upon Christ, to the last Hour of thy Life :------- Mark it well, Christ himself is not so compleatly righteous, but we are as righteous as he was, nor we so compleatly sinful, but Christ became, being made Sin, as compleatly finful as we: Nay more, the Righteousness that Christ hath with the Father, we are the same Righteousness. for we are made the Righteousness of God: That very sinfulness that we were, Christ is made that very Sinfulness before God. Ans. 1. No Scripture calleth Christ the Thief, the Murderer, the Adulterer, the Idolater, God avert from pious Hearts fuch Blasphemies; he may by a Figure be called sin, and be faid to be made Sin for us, but that is by mere Imputation: As if you would fay, The Surety is the broken and rictous Waster: All that have common Sense know this

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Triumph of Faith. SER. 19 Christ hath with the Father, and it is communicable neither to Men nor Angel, no more than God can communicate with the Creature any other of his effential Attributes, such as are infinite Justice, infinite Mercy, infinite Grace, Holiness, Goodness, Omnipotency, Eternity, Immensity. It is only the Cautionary, the Surety-Righteoutness of Christ God that is made ours, and that we are as compleatly Righteous as Christ, is Divinity not borrowed from the Fountain of the holy Scriptures, but the Man's own Dream; for the broken Debtor is never to righteous as the Surety, except in this Sense, he is æque but not æqualiter, he is righteous as the Surety, who has payed the Sum, for him, in Regard that the Creditor can no more in Law, charge him with the fum, than he can in Law charge the furety, who hath compleatly paid it; fo are we in Christ freed from the Guilt of eternal Wrath, in that the Lord can no more in Law charge fin to actual Condemnation on the Believer, than he can put Christ to Death again, or give a new Ranfom for us, but this is but formally a Righteousness, in Regard of Freedom from the Punishment of Sin: But as I have said, the firety is more righteous fimply, in Regard the Surety never broke Faith to the Creditor; the broken Debtor hath broken to him. 2. The furety never injured the Creditor by Injustice done against the eighth Commandment, but the broken Man hath failed in this: But I would be resolved what Truth can be in those Prov. xx. 9. ' Who can fay I have made my H arr clean?' Fob. xiv. 5. 'Who can bring a clean Thing out of an unclean? No not one, 'E.cl. vii.26. 'There is not a just Man upon Earth, that doeth good

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Triumah of Faith. 10 Christ's Blood, faith Dr. Crispe, are no fins of the aints: 'Christ did take them away, and bear their Weight, even in the fault and Sin itself, and not the Guilt only, & not by Supposition or meer Imputation only, and that from Eternity: But when Antinomians confess that Christ acted no fin, so that in respect of the Act (the finful Act against the Law of God must be here un-Herstood) ' Not one fin of the Believer's is Christ's, but only in respect of passing Accounts from one Head to another: This is all the Truth we here plead for; because the Act (or somewhat answerable to that) done against the Spiritual-Law of God is fin ittelf, and essentially fin; if this was never upon Christ, then fin itself was never upon Christ: Now, there is no other Thing remaining in fin but the Debt, Guilt or Obligation of fin that can be laid on Christ, and the Truth is, the Scripture expoundeth the laying our fins upon Christ, to be nothing but God punisting Christ for our fins, Ifa. liii. 4. The Caufe and formal Reason, why Christ did bear our Griefs, & carry our Sorrows is Ver. 6. Because the Lord laid on him the Iniquity of us all, and is so expounded, 1. Pet. ii. Whereas it is faid, Ver. 21. that Christ suffered for us, and an Objection is removed, Ver. 22. Why should he suffer? Did he fin? The Apostle answereth by Concession of the Antecedent, and by denying the Consequence, Ver. 22. He did no sin (personally) neither was Guile found in his Mouth: But it followeth not, that he should not suffer legally, and for others the Punishment due to them; so his sufferings is expounded, Ver. 24. Who his own felf bear our fins in his own Body on the Tree: Now, how did

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226 The Trial and SER 19 Christ bear our Sins? On the Tree; that is, by fuffering, and Gal. iii. Paul evidently distinguisheth between two Sorts of Persons that are curfed; the finners that abide not in all that is written in the Law to do them, Ver. 10. These are intrinsically, and in their Person cursed, as being firmers in their Person; and so the intrinsical Objects of divine hatred, and a Curfe, and abominable to God. Yea, but Christ was also curf-But how? Not intrinfically; God is never faid to hate his Son Christ, nor to abhore him, as he doth fin, which personally resideth in the Man who acteth fin in his own Person: Therefore the Lords forfaking of Christ his Son, is not an intrinfical detesting, or a moral abhorring of Christ; but an extrinsical, a penal, or a judicial suspending of the Beams and Rayes (as Cyril faith) or the overclouding of his Favour, in the comfortable Thining on the Soul of his own Son: And it is not faid that Christ was cursed, but only, Ver. 13. Enomenos hyper hemoon katara. He was made a curse for us, that is, the Fruits and effects of God's Curfe, the Punishment due to finners, even that satisfactory, and penal Curse and Punishment, which infinite Justice requireth, was laid upon Christ, while as he died upon the Cross, and fuffered the Effects of God's Wrath upon his Soul for our Sins: Then he must be the sinner, only by Imputation, except Antinomians show to us, how a Person is made fin, or accounted the finner? And yet is neither a finner by inherent and personal acting of fin, nor yet by Law Imputation: And truly, 'tis bad Divinity for Dr. Crifpe to fay, As we are actual and real sinners in Adam, so here God passeth really sin over upSER. on Con Parts are to Eph. bleffor or M

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lute Wit SER. 19 Triumph of Faith. 227 on Christ, for we sinned intrinsically in Adam, as Parts, as Members, as being in his Loins, and we are thence, by Nature the Children of Wrath, Eph. ii. But it is Blasphemy to say, That our blessed Saviour sinned intrinsically in us, as Part or Member of the Redeemed, or that he is a Son of God's Wrath, for sin intrinsically inherent in him, as it is in us.

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Further, Christ's bearing of our Iniquities is an obvious Hebraism, and all one with the bearing, not of the intrinsical and fundemental Guilt, of sin; but of the extrinsical Guilt, or Debt and Punishment of Sin: So, Exod. xxviii. 38. A Mitre shall be on Aaron's Forehead, that Aaron may bear the Iniquity of the holy Things, Heb. [Venasa] signifieth to carry, or as the 70 turn it, exairei Aaron shall take away, or, bear the Punishment of the Violation of the holy Things: Moses saith to Aaron's Sons, Lev. x. 17. God bath given you the Sin-offering, to bear the Iniquity of the Congregation.

[Laseth eth-ghnavaon haghnedah] Aaron and his Sons did bear the Sins of the People as Types of Christ, not by an intrinsical Guilt put on them, but by meer Imputation, Lev, xvi. 22 And the Goat shall bear upon him all the Iniquities of the Children of Israel, unto a Land not inhabited.

The Priest prayed that the sins, that is, the Punishment of the Sins of the People might be laid on the Goat, Numb. xviii. 1. Aaron and his Sons are to bear the Iniquity of the Sanctuary, that is, the Punishment of their Iniquity, in that they were punished, if any of the Sanctuary polluted the holy Things of God, Lev. v. 1. The Witness who seeth and heareth a swearing, and P2

The Trial and SER. 19 328 doth not utter it, he shall bear his Iniquity; that is, faith Vatablus, and all the Interpreters, The punishment of his Iniquity Ezek xviii. 19. Yet fay ye, Why doth not the Son bear the Iniquity of the Father, ver. 20. The Soul that finneth shall die, the Son shall not bear the Iniquity of the Father ? Ezek. xxiii. 35. Because thou hast forgotten me,----bear thou also thy Lewdness and thy whoredom: In the same very Sense, Christ, Heb. ix. 28. was once offered to bear the Sins of many, 1 Pet. ii. 24. He did bear our Sins on his Body on the Tree, Ifa. liii. 12. He did bear the Sins of many; he did bear heavy Punishment, Death, and the Wrath of God, for the Sins of many: The Word [Sabal,] is to bear a Burden as a Porter, ver. 6. The Lord laid the Iniquity of us all on him. Heb. [Hifgangh,] The Word fignifieth to fall on any with Violence, and to kill him; as Gideon fell on the Princes of Midian, and ver. 7. He was oppressed, he was afflicted, yet opened he not his Mouth, [Niggash,] 'tis not in the Hebrew, [Niggas,] per. [Sin,] Adductus oblatus. Arias Mont. readeth it [Niggas], with the Pont on the left Side of [Sin,] not [Schin.] So Cyrillus, and it is, he was exacted, or Payment of Violence fought of him: Pagnan, mulciatus, Christ was put to a Fine, condemned to pay an Amercement or Forfeit, or Christ was pursued as Paymaster and Surety for us: The Father purfued Christ's Band, that he should now at the appointed Day, tell down the Sum, the great Ranfom-money of his Life for Sinners who were broken Men. Justice gave in a Broad and large Claim against Jesus Christ, in which were written all the Sins of the Elect; and Christ opened

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Triumph of Faith. 5ER. 19 ed not his Mouth, but was dumb as a Lamb. led to the Shambles, and his Silence was as much, as Lord, I grant, I yield to all the Accounts in this sad Claim: You will not confess your Guilinels, O Sinners in Christ! Nor take with Riots, Murders, Oaths, and all your Sins: But the Surety Christ was craved, and all your Accompts demanded of him, and confessed Debt, and granted all, ver. 12. He was numbred : So [Minna,] he was reputed, and written up in the Compt amongst Thieves: This was meer Imputation, he was not a wicked Man indeed: And confider how; ver. 2. He is called, despised and rejected of Men, Christ in himself, and intrinsically was the Glory, the Flower, the Prince of Men, even at his lowest, he must then be abased below all Men, in Regard of Imputation, and that Penal degrading of Christ; so as 'tis said of him, he was [Chadal ishim,] which is, as Vatablus expoundeth it, so contemptible a Man, that Men would not admit him in Company of Men, Ari. Mont. defit viris; others expound it, Ceffatio virorum, ferome novissimus virorum. Sanctius faith, He was not numbred amongst Men, he was to despifed, that he was the lowest among the lowest of Men, or the minimum quod sic of Men, as it is, Plal. xxii. 6. A Worm, no Man, no Body, not in the Class or Rank of Men: He was in himself. the mighty God, the Prince of Peace, more than above Men and Angels, the Chief of the Kindred of Men, the fairest among the Sons of Men, even at his lowest; but in Regard of his low Condition, he was made the Off-scouring, or the Dross or Refuse of all Men, as if not a christian Creature.

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When our Divines fay, Christ took our Place, and we have his Condition, Christ was made us, and made the Sinner: It is true, only in a legal Sense, as we say, The Advocate is the Client, or the guilty Man; because the Advocate beareth his Name and Person, and what the accused Man could in Law fay before the Judge in his own Defence, that the Advocate faith for him; the Advocate faith, I cannot in Law die for this Crime, for such Reasons: So the Surety in Law, or in a legal Substitution is the broken Man: The Surety faith, The Debt is mine, all the Wants, all the Poverty, all the Debts and Burdens of my broken Friend be on me; and the rich Surety having paid all, can say, I have paid all, I am in Law free, my Friend and Surety bath done all, and paid all for me; and that is as good in foro, in the Court of Justice, as if I had paid in my own Person all; for the Truth is, there be not two Debts, and two Bonds, and two Sums, nor two Debtors, the broken Man, and the Surety are in Law but one Person, one Party adebted, which of them pay, it is all one to the Law and Justice: It is all one Sum they owe: The Believer in Christ is put in Christ's Lawplace, and Christ by Law is put in his Place; Christ made Surety, faith, I am the Sinner, O Justice, all my broken Friends wants, all their Debts be on me, my Life for their Life, my Soul for my Brethrens Souls, my Glory, my Heaven for my Kin/mens Glory and Heaven: The Law's bloody Bond was the Curse of God upon the Sinner, upon the Debtor: Christ changed Bonds and Obligations with us, and putterh out our Name, and putteth in his own Name in

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the bloody Bond; and where the Law readeth, the Curse of God upon the Debtor: Christ is assigned to this Bond, and the Gospel readeth it, the Curse of God upon the rich Surety, Gal. iii. 13. Hear then the Boldness of Faith: Now then, there's no Condemnation to those that are in Jesus Christ.

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What challenges Satan or Conscience can make against the Believer (for Justice being put to Silence by Christ, maketh none) hear an Answer: Iwas condemned, Iwas judged, I was crucified for Sin, when my Surety Christ was condemned, judged and crucified for my fins: And what would you have more of a Man than his Life? It was a Man's Life and Soul, my Life that my Surety offered up to God for Sin, and I have payed all, because my Surety bath payed all. And the Truth is it is not two Debts, one that the Believer owes to God's Justice, and another that Christ paid: But the Debt that Christ paid is our very Debt, and Sins which he did bear on his own Body on the Tree, 1 Pet. ii. 24. But though it be true in a legal Sense, that the Surety is the broken Man ; yet it is true, only in Regard of the Law Punishment, or Malum pana, the Ill of Punishment that is laid upon him: For I take Dr. Crifp's Words from his own Pen; Suppose (faith he) a Malefactor (hould be asked, Guilty, or not guilty? He answereth, Not guilty. What doth he mean? He meaneth, he hath not done the Fact that was laid to his Charge: Then not to do the Fact of Sin, to Dr. Crisp, is not to be guilty: Now I affume; but Jesus Christ did never any finful Fact, as he also confesseth, then Christ was punished for fin, and yet was never guilty of Sin, P 4 this this must be the greatest Injustice in the World to punish a Man for Sin, altogether free of the Guilt of Sin; except Antinemians distinguish with us, between finful Guilt, and penal Guilt, called Reatus culpæ, and Reatus pænæ, or Reatus personæ, seu potentialis and Reatus for malis, seu astualis, they shall never expede themselves.

Now though it be true, that in Law the Debtor and the Surety be both one legal Perion, yet intrinsically they are not one, the broken Debtor as fuch may be an unjust Man, and the Surety a faithful and just Man; so that the Surety as a fatisfying Surety removeth only the Punishment due to the Debtor for his Injustice; but he removeth not formally Injustice, except he be such a Surety as Christ, who can both pay the Debt, and to remove the Ill of Punishment, and also insuse Holinets, and san Fifie and remove the Evil of Sin; hence in Justification formally, Christ only taketh away the Punishment of everlasting Fire, and eternal Condemnation due to fin; but he removeth nor fin ittelf; fin itself is removed in Sanstification, and by Degrees; Justification taketh the sting out of the Serpent, but doth not formally kill the Serpent; the Sepent is killed by another Act of Grace, by infuled & perfected Sanctification; Justification is a forintecal and legal Act, and removeth the Power of the Law, which involveth the Sinner in a Curle: Now the strength or the legal Sting of Sin is the Law, I Cor. xv. 56. So we may judge how falle this Divinity is, which Dr. Crisp afferteth, You will never (faith he) have Quietness of Spirit in respect of sin, till you have received this Principle, that it is not the Guilt of Iniquity only, but InsSER. Inique it is t flowe Affui remo nal C cnce have tifie is m freed fo th for e have that Hell neis the of et liev rit (pro **fect** tha as wre et and ete

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Triumph of Faith Iniquity itself that the Lord laid on Christ; I or it is true, Quietness and Peace of Faith with God floweth from Juffification, Rom. v. 1. And the Affurance that Christ hath pardoned sin, and hath removed the penal Guilt, the Funishment of eternal Condemnation from fin, but that the Confcience should be quite; that is, that it should not have also a Care to believe, that Christ will sanctifie throughly, and perfect his good Work in us, is most talle; for though a Soul be justified and freed from the Guilt of eternal punil ment; and to the Spirit is no more to be afraid and disquieted for eternal Wrath and Hell, which should never have been leared as the greatest Evil, in Regard that fin as fin is more to be feared than Hell as Hell; yet there be two other Acts of Disquietnels of Spirit laudable and commendable, even in the Saints after they are justified; and the Guilt of eternal Punishment removed; as, 1. liever is to have a holy Anxiety and Care of Spirit (I do not call it a troubled Conscience) to improve his Faith in believing that Christ will perfect what he hath begun. 2. He is to be grieved that fin dwelleth in him, and to groan and cry as a Captive in Fetters, out of the Sense of his wretched Estate, as Paul doth, Rom. vii 23, 24. Antinomians will have the justified to be so quiet in Spirit, as if Christ had removed sin in Root and Branch, Buds and Stump; whereas, only the eternal Punishment and Fear of eternal Condemnation is removed in Justification: But there is a worse Thing remaining in Sinaster this, and more to be teared, and a more real and rational Ground of Disquiteness of Spirit; and that is the fundamental, intrinfical, and fintul Guilt of fin, which Christ

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Triumph of Faith. SER. 19 not a Work of Faith, except that it be a conditional Fear of eternal Wrath; If a David fallen in Adultery and treacherous Murder, or a Peter overtaken with a denying of his Saviour before Men, shall not renew his Repentance and Faith in Christ, is required in all the justified, for the prefecting of their falvation, and final Perseverance: But there is another Remorfe and forrow according to God, required in all the justified; and it is this, that though they are not to fear Condemnation with a legal Fear, so as to distrust God, and be afraid of eternal Wrath; yet he who is ranfomed by Christ, though he can never recompense the free Grace, nor pay a fatisfactory Ransom for so great and rich a Love, he is under a Back-Bond, or a Re-obligation of Love, service, and Obedience to him that ransomed him: And this Law of Love and Thankfulness is not; as Libertines, and others conceive, a positive and fimple supernatural Gospel-Obligation; for the Law of both Nature and Nations, requires that the Captive be thankful to the Ransom payer: I grant that the particular Commandments are pofitive and supernatural; so the justified is obliged by this Back-Bond, and Gospel Re-obligation to confess fin dwelling in him, to grean, and figh and forrow under it, to be troubled and grieved in spirit, for fin as fin dwelling in his Members, and rebelling against the Law of his Mind; and keeping him in Bondage, to walk humbly,, and foftly all his Days; by reason of the running Issue of sin; and to strive by all Means to walk worthy of Christ; and this in the general, in the Law of Nature, from which Christ hath

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SERMON. XX.

TEa, the Law from the highest bended Love. I even from Love with all the whole Soul, and all its strength Matth. xxii. forbiddeth all fin. no less than the Gospel of Love, which Gospel doth spiritualize the Law to the Believer, but not abolish it: The Gospel addeth a new Argument of Gospel-love, because Christ hath died forme, therefore I'll keep the same Law of God I was under before, only now I fear not actual Condemnation, which is accidental to the Law, for Christ and the confirmed Angels keep the Law. as a Rule of Life, yet without any Fear of actual Condemnation; nor doth the Gospel more make David's Adultery, not to be against the seventh Commandment to David, than it maketh the Israelites spoiling of the Egyptians of their Earrings and Jewels, to be no Breach of the eighth Commandment: The Grace of Christ doth privilege the Believer from Condemnation, which Condemnation is a meer Accident, which doth go and come without hurting the Essence of the Law. and its commanding and eternal Moral directing Power: The Law faith (do and live) there's no Exception of this, 'tis the will of God eternal; as God is eternal, and obligeth us in Heaven, and for ever, Rev. xxii. 5. But this (if you do not, you shall die) hath a large Exception; Christ my Son shall die for you, and this) if you keep not the Law, you are condemned) to the Believer is abolished and when we are, Rom. vii. said to be freed from our first Husband, as the Woman is freed by Law from her dead Husband, and may, withLaw, as given to the finner:

Now the Law should have been Law, though fin had never been, and is Law to the Elect Angels, who never sinned; and that is only the Law, under the Notion of that sad Office of eternal Condemnation; the Law could never have been Law, except it had promised eternal Life to those who do the Law: But it both is, and should have been Law to Believers in Jesus Christ, to the Elect Angels, and yet it doth not, it cannot actu-

ally condemn them.

But that the Gospel maketh Adultery to be no Sin to Believers, is a blasphemous Affertion: Then commit Adultery, Murther, whore, steal; O Believer! these are not Sins to thee, but Christ's Sins, not thine: O turn not the Grace of God into Wantonness: The Believer bath no Conscience of Sins: That is, He in Conscience is not to fear everlasting Condemnation, that is most true; because Christ hath delivered him from that Wrath to come, Rom. viii, 1. John v. 24. Faith of eternal Life by Jesus Christ can consist with Fear of eternal Condemnation; for then with a legal and evangelical Faith, one Person should be obliged to believe Things contradictory, and yet both Faiths oblige us to give Credence and Assent: But that the Believer hath no Conscience of Sin, that is, That he is to believe there's nothing in him that is Sin, is to believe a Lie, 1 John i. 8, 9. That he is to confess no Sin, and to be grieved in Conscience for no Sin, and to sorrow for no Sin; That he is to be wearied and laden with no Sin; That he is to groan under the Burden of no Sin,

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Triumph of Faith. 1.20 SER: 20 r the as failing against the Love of him that gave a rthe Rantom for him: This is a blasphemous Dedolency of Conscience, yea, of a Conscience past teelugh ing. Beloved in the Lord, the Golpel forbiddeth An-Sorrow, Fear, and Agony of Conscience in a Beaw, liever apprehending eternal Wrath; fuch a one rnal once truly believing in Christ as the Saviour of een Sinners, and his Saviour, and now believing the ose Contrary, must believe that his Lord is really ave changed, that he hath torgotten to be merciful, that the he hath falfified and altered his Covenant, Oath tuand Promise: This were to make God a Liar; but the Gospel forbiddeth not, but commandeth, That the justified Person sorrow for Sin; yea, it no commandeth Carefulness to forbear clearing of the n: al; Offender, as being in Christ, and, desiring to flee t's to Christ; Indignation against himself, in not bo forgiving himself, fear of offending Love and i-Law in Christ, vehement Desire to have Peace to confirmed, Zeal for God, Revenge to afflict the ; Soul, 2 Cor. vii. 10, 11. And in this Sense its h Blasphemy to say, That the Gospel taketh away all Conscience of Sin: Believers humbled for Sin. f are to be taken offall Law-Thoughts, and fear of f eternal Condemnation, and all Thoughts that ł Sorrow is Pennance, and fatisfactory to offended Tuffice, as we are ready to conceit of our evange-1 lick Rejoicing, and holiest Works: But they are to forrow for offended Love, for the Body of Sin breaking out in Scandals; I may then have Peace with God in the Affurance of Remission, and Removal of eternal Wrath, and yet not have Peace with my own Conscience. 1. Because I may be

> perswaded that God in Christ hath forgiven me. yet am I not to forgive mylelt. 2. I am to believe,

239

The Trial and 240 SER. 20 That in Christ Iam delivered from eternal Wrath. and justified in Christ; and yet to forrow that I have finned against Chris's Love. 3. I may have Peace, Sense of Peace, and Pardon in Christ; and, yet, a necessary Disquietness, Sorrow and Tears, that I should have been so unthankful to so lovely a Redeemer: So Christ doth commend the Woman's Tears as a Sign of Love, and of the Sense of many Sins pardoned, Luke vii. 44. Thou gavelt me no Water for my Feet: But she hath washed my Feet with Tears: Yet many Sins were forgiven her, v. 47. Hence I may first believe the Remission of that Sin for which I am to forrow, and for the Remission of which I am to pray, and which I am to confess. Nathan said to Zavid. Thy Sin is pardoned; yet the Spirit of God, after that both confessed, forrowed, prayed for Pardon in David.

2. We may comfort those that mourn for Sin from Assurance of Pardon, and yet exhort them to be humbled and assisted in Spirit, and to confess, sorrow, and pray for Pardon: So Antinomians rejoicing evermore after Justification, without Sorrow, Remorse, Downcasting for Sin

at all, is but fleshly Wantonness.

I may have, and ought to have a disquieted Spirit, and no Peace with myself, and yet Peace with God; even as the Sea after a Storm, and when the Winds are gone, and the Air is calmed, hath yet a raging and great Motion, by Reason of Wind inclosed in the Bowels of the Sea; and after the Cool of a mighty Feaver, yet are the Humors in the Body stirred and distempered.

But we are hence led to find out Resolution for divers Cases of Consciences after Justification.

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. Many dare not question their State of Justification, and fo are freed from the Storms of apprehended Wrath arising from the Guilt of Sin: Yet there is another Storm within the Bowels of the Sea, arising from the Indwelling of the Body of Guilt; the Storm before Justification is less free, less ingenuous, more servile, as looking to that eternal Wrath hanging over the Soul for unpardonable Sin: This is more free, and is a peaceable, a gracious and heavenly Storm raifed; not for Sin unpardoned, and the eternal Punishment thereof, but for fin as fin, as indwelling; not for the penal Guilt and the Sting of Hell in Sin. but for the finful Guilt, and the wounding of Christ. 2. 'Tis impossible this latter Storm can be in the Soul, till the Sentence of Justification be pronounced; as none can have the moved Bowels of a Son for the Offence of a Father, till he be a Son.

2. Another Case is, That many have an abfolute, loose, and lax Peace and Calmness, great
Considence of Deliverance from eternal Wrath;
and so of a supposed Pardon, whose Peace is
convinced to but a base Out-side, and meer
Paintry and Fairding; because there is in them
no storm for sin as sin, and for the Over-motions
of boiling Lusts; no Tenderness to walk spiritually. A Faith that eateh out the Bottom
and Bowels of Conscience, of declining sin, and
walking with God, is the Justification of the Antinomians, of the old Gnosticks, of the natural
Men: All our Professors are cured, none or sew
are healed.

3. Full Assurance that Christ hath delivered Paul from Condemnation; yea, so full and real,

tinomians fay on the Contrary.

4. The Flesh in the Justified cannot complain of indwelling fin; but the Flesh, mixt with some Life of Christ, may raise a false Alarm of sins not pardoned, which are really pardoned: Some false Grief may, and often hath its Rise from a falle and imaginary Ground; as a fanctified Soul may praise God through Occasion of a lying Report of the Victory of the Church of God, when there is no fuch Matter: A fanctified Child may spiritually mourn for the supposed Death of his Father, or that he hath offended his Father according to the Flesh, when his Father is neither dead nor offended at all: So gracious Affections as gracious, may Work spiritually upon supposed and false Grounds, when there is no Caufe: As that the foul hath grieved his heavenly Father, and that he is displeased when it is not fo.

5. SIN indwelling is a greater Evil than the feared Evil of ten Hells; and therefore there is more Cause of sorrow for fin, Confession, Disquietnels of Spirit after Justification than before; because sin, the only true Object of Fear and Disquietness of spirit, is both a Guest dwelling in the foul, and is more really and distinctly apprehended as a spiritual Evil, after the Light of Faith hath shown us the finfulness of fin, than

ever it was discovered to be before.

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6. I doubt, if justified Souls are to be refuted in their Complaints and Fears for the Indwelling of fin, providing they fear not eternal Wrath; which Fear is contrary to Faith; and fo they fear not, and forrow not, for that God hath changed the Court, and the Wind of his Love turned in the contrary Air, and he hath forgotten to be merciful.

7. FAITH chargeth us to believe that Grace shall at length finally subdue Sin; and as Boatmen labour with Oars to promove their Course in failing even when the Wind, Sails and Tide are doing somewhat to promove the Course; so doth Faith, which purifieth the Heart, fet the Soul on Work to perfect Holiness in the Fear of God, and believeth also that God shall work both to will and to do.

'T is not then good Physick for many exercifed in Conscience, especially after their first Converfion, to apply only the Honey and Sweetness of Consolations of the Gospel, as if there were not any Need of Humiliation and Sorrow for Sin: Yet it is to be cleared, That, I. Sorrow for Sin is no Satisfaction for Sin; for the Pride of Merit is crafty, and can creep in at a small Hole. We think there is no Repentance, where there be no Tears; and God of purpose withholdeth Tears, as knowing when Water goes out Wind cometh in. 2. They are tenderly to be bound up and comforted, in whom Sin riseth up with a Witness. O what Pity, and humble On-looking should be here! For a Hell of Pain in the Body is nothing, Wheels, Racks, Whips, hot Irons, breaking of Bones, is nothing; but half a Hell in the Spirit is a whole Hell. The upper Hell, the Grave to He

Hezekiah, is like to swallow him up, when dipped in the lower Hell, and covered with the Apprehension of Wrath. O sweet Fesus! what a Mercy that thou swallowedst up all Hells to Believers, and calmedst the Sea of Hell.

Use ist. IF in Justification Sins be blotted out, cast in the Dephts of the Sea, and removed, as if they never had been, the state of Justification must be a Condition of found Blessedness, the most defireable Life in the World, Rom. iv. 6. Even as David also described the Blessedness of the Man, unto whom God imputeth Righteousness without Works. 7. Bleffed are they whose Iniquities are forgiven, and whose fins are covered. For confider, 1. What an Act of Grace it is in a Prince to take a condemned Malefactor from under the Ax, the Rack, the Whell, and fo many Hours Torture, before he end his miserable Life. Or, 2. Suppose he were condemned to be tortured leifurely, and his Life continued and prorogated, that Bones, Sinews, Lungs, Joints might be pained for twenty or thirty Years, fo much of his Flesh cut off every Day, such a Bone broken, and by Art the Bone cured again, and the Flesh restored, that he might, for thirty Years Space, every Day be dying, and yet never die. Or, 3. Imagine a Man could be kept alive in Torment in this Case from Sleep, Ease, Food, Clothing, 500 Years, or a 1000 Years, and boiling all the Time in a Cauldron full of melted Lead; and fay the Soul could dwell in a Body under the

Rack, the Wheel, the Lashes and Scourges of

Scorpions, and Whips of Iron, the Man bleeding,

crying in the Act of dying for Pain, gnawing his

Tongue for ten hundred Years: Now, suppose

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Triumph of Faith. JER. 20 a mighty Prince, by an Act of free Grace, could and would deliver this Man from all this Pain and Torture, and give him a Life in perfect Health, in ten hundred Paradifes of Joy, Pleafure, worldly Happiness, and a Day all the thoufand Years without a Night, a Summer all this Time without Cloud, Storm, Winter; all the Honour, Acclamations, Love and service of a World of Men and Angels clothe this Man with all the most compleat Delights, Perfections and Virtues of Mind and Body; fet him ten thousand Degrees of Elivation, to the Top of all imaginable Happiness, above Solomon in his highest Royalty, or Adam in his first innocency, or Angels in their most transcendent Glory and Happiness. Yea, 4. In our Conception, we may extend the former Misery and Pain, and all this Happiness, to the Length of ten thousand Years; this should be thought in comparably the highest Act of Grace and Love that any Creature could extend to his Fellow Creature: And yet all this were but a Shadow of Grace, in Comparison of the Love and rich Grace of God in Christ, in the Justisication of a finner. 2. Confider, we are freed from the Guilt of Sin in Justification. Now, this is the eternal Debt of Sin that remaineth after fin, that none can wash away but Christ, and that this remaineth after fin is acted. 2. That it remaineth for Eternity. 3. That it is a Misery we are only in Justification delivered from, is clear in Scripture. 1. Because fin is a Debt : After the borrowed Money is spent and gone, fomewhat in Law and Justice remaineth, and this is Debt or Obligation to make Payment to the Creditor. 2. So the Scripture speaketh, Fer.

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The Trial and SER. 20 246 11. 22. For though thou wash thee with Nitre, and take thee much Sope, yet thy Iniquity is marked before me. Borith is an Herb that Fullers use for washing and purging; yet is fin fuch a Leopard-spot, that no Art, no Industry of the Creature can remove it, Jer. xvii. 1. The sin of Judah is written with a pen of iron, and the point of a Diamond, it is graven upon the table of their heart, and the horns of your altars. There is Writ remaining after fin is acted. 2. Writ written with a Pen of Iron and Diamond, to endure for Eternity. 3. Not written only, but ingraved, and indented upon the Conscience. 1 Sam. xxiv. 5. When David rent the Robe of Saul, his Heart Imote him, fo that it left a Hole, or the Mark of the stripe behind it; as when a burning Iron is put on the Face of an Evil-Doer, it leaveth behind it a Brand, or a stigma. 2. This is terrible, that this Brand is eternal; as the Prophet prayeth, Pfal. cix. 14. Let the Iniquities of his Fathers be remembred with the Lord: and let not the sin of his Mother be blotted out. 15. Let them be before the Lord continually. O dreadful! The Sons of wicked Men shall stand up in Heaven before the Justice of God, so long as God shall live, and that is for ever and ever: So the Lord sweareth by the Excellency of Jacob; that is, By himself, Amos viii. 7. Surely, I will never forget any of their works, John x. 8. All that ever came before me, all that came not in by me the Door and the Way, they are [Eist kleptai kai lestai] They are Thieves and Robbers. The false Prophets, many of them were dead, yet being dead (faithChrist) this Day they are, in Regard of Guilt, Thieves and Robbers. To this

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Triumph of Faith SER. 20 247 this Day, above fixteen hundred Years, the Fews are guilty Murderers, though their Fathers, who flew the Lord of Glory, be dead. This Cain is a Murderer, Judas a Traitor, and shall be so long as God shall live and be God. Now, without shedding of Christ's Blood, there is no Remission of fins, Heb. ix. 22 To be delivered from eternal Debt, and entitled to an eternal Kingdom, is a Life most desirable, and maketh the Sinner to stand in the Books of Christ, as the eternally engaged Debtor of Grace. The young Heirs know your Bleffedness aright: Sinners under eternal Debt; you laugh, sport, rejoice: And you are Firebrands of Wrath: You go finging, and shaking, and tinkling your Bolts and Fetters of black and unmixed Vengeance: Alas! how can you fleep? How can you laugh and fing?

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E AT the Crumbs. The Dogs defire but the least, and (to speak so) the Resuse of Christ. Doct. The meanest and worst Things of Christ (to speak so) are incomparably to be desired above all Things. 1. Any Thing of Christ is defireable; but to lay hold on the Skirt of a Ferv. Zach. x. 23. Because Christ that is with him is good. Yea, the Dust of Zion is a Thing that the Servants of God take pleasure in, Psal. cii. 14. The Dust and Stones of Zion are not like the Earth; and the Mules of the holy Grave, as Papilts fondly dream, and are but Earth; but because the Lord Christ dwelleth there, therefore are they defirable. The People carried their old Harps to Babylon with them, and Joseph's Bones must be carried out of Egypt to Canaan: Why? Canaan was Christ's Land, his Dwelling: Why? but we are to love the Ground that Christ's Feet

tread-

The Trial and SER. 20 treadeth on. This I say not, that I judge it holy Earth, that is Popish Superstition; but that such is Christ's Excellency, that any Thing that hath the poorest Relation to him, is defireable for him. 2. A poor Woman, Luke vii. lought no more of him, but to wash the Feet of Christ, and kiss them : Another Woman, Mat.ix.21. If I may but touch the border of his garment, I shall be whole. Mary Magdalene fought but to have her Arms filled with his dead Body, Joh. xx. 15. She faith, weeping to the Gardner, as she supposed; Sir, if thou hast born bim bence, tell me where thou hast laid him, and I will take him away: To Foseph of Arimathea, his bloody Winding Sheet, and and his dead, and holed, and torn Body in his Arms, are fweet. Christ's Clay is Silver, and his Brass Gold. 3. Christ's sharpest Rebukes are fweet Oil; the Wounds and the Holes that the fweet Mediator maketh in the Soul, when he smiteth with the Rod of his Mouth, are with Child of Comforts; he rebuked not the Serpent, as not minding Salvation to Satan, but rebuked Evah, intending the promited Seed for her. O what sweetness of Love is that Expression? Ter. xxxi. 20. For fince I spake against Ephraim, I do earnestly remember him, I will surely have smercy on him, faith the Lord. Then rebuking of Ephraim, which is called, speaking against him, Is dipt in Mercy, Hof. xi. 7. My People are bent to Backsliding; this is a Rebuke sharp enough: Yet he chides himself Friends with the People, v. 8. How shall I give thee up, O Ephraim, mine heart is turned within me. Here is Kiffing, and Love wrapped about Rebukes. So Fer. iii. I. Thou hast played the Harlot with many

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Triumph of Faith SER. 20 249 lovers; but fee Mercy: Tet return to me, faith the Lord. 4. His black and lowre Cross is fweet, and honied with Comfort, his dead Body a Bundle of Myrrhe, Cant. 1. 13. The Smell of which is ftrong and tragrant, and Iweateth out precious Gum, rejoicing in Tribulations, Rom.v. 2. Count it joy, all joy, when you fall into divers Temptations. Jam. 1. 2. The Eagles smell Heaven in the Crofs, and Christ in it, Gal. vi. 14. Yea, the Refule, and the worst of Christ's Cross. the Shame and the Reproaches of Christ are sweeter and choicer to Moses, than the Treasures, Riches, yea, than the kingdom of Egypt, and the Glory of it, Heb. xi ver. 26, 27. yea, the Shame and Blushing on Christ's fair Face, Heb. xii. 2. which he fuffered under the Cross, is fairer than Rubies and Gold, and hath the Colour of the Heaven of Heavens. Nebuchadnezzar had more Pain and Torment in perfecuting, Dan. iv. 19. than the three Children had in being perfecuted: There's Pain and Fury in active Persecution: He was full of Fury, and the Form of his Vijage changed; but there is Joy unspeakable, and glorious in passive Persecution, Christ's fanctified Cross droppeth Honey, 1 Pet. i. 6. 5. Christ's Glowmings, and sad Desertions, though to the Believer, they be Death and Hell; yet have much of Heaven in them: So Pfal. xxx. 7. Thou turnedst away thy Face, and I was troubled [Niuhal] I was troubled like a withered Flower that loofeth fap and Vigour: So, Exod. xv. 15. The Dukes of Edom, [Niuhalu] were amazed; yet at that Time David prayed, cried, and was heard, ver. 8, 9, c. The iweetest Communion that Christ leeketh of us on Earth is Pray er,

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The Trial and SER. 20 er, Cant. ii. 14. and Cant. v. Defertion is Death ittelf, and a Death to the Soul. 6. I opened to my Beloved, and my Beloved had withdrawn himself, and was gone: And what was the Church's Cafe? My Soul went forth from me. The Arabick, My Soul departed, I died; to is Death described by the like Phrase, Gen. xxxv. 18. Rachel's Soul was in departing, for she died: And when Men are stricken with sudden Fear, the Heart is faid to go out : So Gen. xlii. 28. The Soul of Joseph's Brethren departed, that is, They were extremely amazed. when they found their Money in their Sacks. The like was the Case of the Church when Christ departed, she died for forrow, the Soul departed from the Soul, because her Lord and Beloved was gone: Yet even that Death, that Soul-Hell in the Want of Christ was a Heaven, it was a fweet and comfortable season, then hath she a Communion with him in a most heavenly Manner. 1. Asking at the Watchmen for him. 2. In binding sad Charges on the Daughters of Ferusalem, to commend her to God by Prayer. 3. Then was she fick of Love for him. 4. Then fell she out in that large I ove Rapture, in a most heavenly Praise of him in all his Virtues, My Wellbeloved is white and ruddy, and the Chief amongst ten thousand &c. Here then the Hell that Christ throweth the Saints in, in their Desertions, is their Heaven. 6. The meanest and lowest Relation with Christ is Honour: John Baptist placeth an Honour, in unloofing the Latches of his Shoes, and thinketh, to bear his Shoes, is more Honour than he deserveth, John i. 27. David a great Prophet, appointed to be a King: o if I might be so near the Lord, as to be a Door-

Doorputtet Swall Lord' that I Heave Now, fel of himfe Wha Chri Face they capt of h and beh er; is t 15 hin tet Sol pr he us te

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SER. 2

Triumph of Faith. SER. 20 Door-keeper in his House, Psal. lxxxiv. 10 He putteth a Happiness on the Sparrow and the Swallow, that may build their Nests beside the Lord's Altar: Then the Fragments and Crumbs that his Dogs eateth, must be the Dainties of Heaven, and Christ's Water the Wine of Heaven. Now, if any the lowest Thing of Christ, the Morfel of his Dogs be defireable, how tweet must himself be, if the Parings of his Bread be sweet? What must the great Loaf Christ himself be? Christ himself is so taking a Lover, he hath a Face that would ravish Love out of Devils, so they had Grace to fee his Beauty; he could lead captive all Hearts in Hell, with the Loveliness of his Countenance, which is white and ruddy, and pleasant as Lebanon, if they had Eyes to behold him. O he himself is an unknown Lover; he hath neither Brim nor Bottom, his Gospel is the unsearchable Riches of Christ; his Gospel is but a Creature: How unsearchable must he himself be? The wife Man, Prov. xxx. 4 putteth a Riddle upon all the wifest on the Earth, Solomon and all: What is his Name? We know neither Name nor Thing, Isai. 53. 8. Who shall preach his Generation? O what a Mercy! that he will give finners leave to love him! Or honour us fo much, that we may lay our black and fpotted Love on so lovely and fair a Saviour! That fuch an infinite and defireable Love as Christ's Love, should come (to borrow that Expression) within the fides of thy Love and Heart, is a Wonder; Alas, 'tis a narrow Circle, and not capacious to contain him and his Love, that passeth knowledge, Eph. iii. 19. [Genonas te ten hyperballusan tes gnoseoos agapen] It overpasseth and

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The Trial and SER. 252 20 and transcendeth far the narrow Comprehension of created Knowledge either of Men or Angels. To feek Grace is defireable: But suppose any Person were a Mass, and nothing but composed of pure Grace, and yet want Christ himself, he should be but a broken, lamed Creature: Put a Soul in Heaven, and let him be hated of Christ (if that it were possible) Heaven should be Hell. Imagine Devils were standing with their black Chains of Darkness, even up in the Heaven of Heavens, and the Plague of being hated of Christ on their Soul, and that they could fee him that fitteth on the Throne, and somewhat of the Rays and Beams of that fulness of God that is in Christ; yet should Devils still be Devils, they wanting Christ the Heaven of Angels and glorified Men. What a Flower! What a Rose of Love and Light must CHRIST be, who filleth with Smell, Light, Beauty, the four Sides, East & West, South and North of the Heaven of Heavens, and his Glory? Suppose in the Hour of our last Farewell to Time, all Creatures void of Reason, Heavens, Stars, Light, Air, Earth, Sea, dry Land, Birds, Fishes, Beasts, were in a Capacity to love us, and they, with Men and Angels, should let out upon us the Fulness; yea, the Sea of all their Love (as 'tis a fweet Thing to be lovely and defireable to many) yet this were no. thing to him who is, Cant. v. 16. All Desire's or all Loves: So Vatablus rendereth it, Christus est totus desideria: He is a Mass of Love, and Love itself; lovely in the Womb, the Ancient of Days became young for me; lovely in the Cross, even when despised and numbered with Thieves; lovely in the Grave, lovely at the right Hand

SER. Hand Glory Count golder fireab deep, chast, Cheek ces, a ly, co dropp fmelle holy, Belly overl Belly Affe as In phier and ward Merc upon vern pure Chr of] cani tain

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Triumph of Faith. SER. 20 253 Hand of God, lovely in his second Appearance in Glory: Yea, all defireable, Cant. vi. 10. his Countenance white and ruddy, 11. his Head a golden Head; his Head-ship and Government defireable; his Locks bushie and black; his Counfels deep, various, unsearchable; his Eyes as Doves, chast, pure, and can behold no Iniquity; bis Cheeks, or two fides of his Face, as a Bed of Spices, and fweet smelling Flowers: his Face manly, comely as Lebanon: His Lips like Lillies, dropping sweet smelling Myrrhe: His Gospel fmelleth of Heaven: His Hands pure, his Works holy, fair, as Gold-Rings fet with Beryl: His Belly, or Breast and Bowels, as bright Ivory overlaid with Saphiers; that is his Breast and Belly, that containeth his Bowels, his Heart and Affections, are as Ivory, bright and glorious, and as Ivory overlaid, covered and adorned with Saphiers, that are precious Stones of a Sea-blue. and heavenly Colour, because his Bowels and inward Affections are full of Love, Tenderness of Mercy, and the Compassion of his Heart, most heavenly: His Legs are Pillars of Marble, let upon Sockets of fine Gold: His Ways and Government like Marble-Pillars, upright, white, pure, and fet on Gold, folid, firm, stable, that Christ cannot slip or fall: His Scepter a Scepter of Righteousness, and his Kingdom eternal, and cannot be shaken: His Countenance as the Mountain Lebanon, his Person Eminent, goodly, high, great, tall, fruitful as Cedars: His mouth most fweet, his Words and Testimonies as Honey, or the Honey-Comb; yea, all Creatures are weak, and Christ strong; All base, he precious; All empty, he full; All black, he fair; All foolish and

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vain, he wise, and the only Counseller, deep in his Counsels and Ways. The special Evangelick Sin that we are guilty of, is Unbelief, John xvi. 9. and this floweth from a low Estimation that we have of Christ, and therefore these Considerations are to be weighed in our Estimation of Christ.

1. The Wisdom or Folly of any Man is most seen in the esteemative Faculty for it denominatesh a Man wife; many are great Judges, and Learned, as the Magicians of Chaldea, & Philosophers who know Wonders, hidden Things, & causes of things, and yet are not wife, but Fools, Rom. i. 21. and vain in their Imaginations, because there is a great Defect in their estimative Faculty, in the choise of a God, Ver, 22, 23. The practical Mind is blinded, and they chuse Darkness for Light, Evil for Good, a Creature for their God. Faith Moses, when he was come to Age, refused to be called the Son of Pharaohs Daughter; and chose, rather to suffer Affliction with the People of God, than to enjoy the pleasures of fin for a Season, And how is his Faith made Faith? Heb. xi. 25. And how is it evievedient, that he was not a raw, ignorant, and foolish Child when he made the Choice? But a Man ripe, come to Years, and so as wife as he was old: it is proved, because his estimative Faculty was right, Ver. 26. Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt. He is a wise Man, who maketh a wife choice, and for this cause Esau is called, Heb. xii. 26. [Bebeloun] a profane Man, from [Bhallal] Confudit, he had no Wisdom to put a difference between the Excellency of the Birth-right, and a morfel of Meat; fo Ezek. xxii. 8. [Bebeloun to

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Bide bide over SER. 20 Triumph of Faith. 255 Sabbaton] is to confound God's Sabbath with another Day: A profane wicked Man hath not Wisdom to esteem God and Christ above the Creature, but confoundeth the one with the other.

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2. Our Esteem of Christ is to be pure, chaste, spiritual, and so to work purely; that is the formal Reason why we esteem of Christ, must be because he is Christ, and not because Summer goeth with Christ; nay, not because he comforteth. but because he is God, the Redeemer, and Mediator; 'tis a chaste Love, and a chaste Esteem, if the Wife chuse to love her Husband, because he is her Husband, as the Sense esteemeth White to be White under the Notion of fuch a Colour. The Operation of every Faculty is most pure, and kindly, when it is carried toward its Object, according to its formal Reason, without any mixture of other Respects, extraneous and By-reasons, are more Whorish, less Connatural, not so chaste; there is some Wax in our Honey, and this we should take heed unto the elective Power is a tender piece of the Soul.

5. Estimation produceth Love, even the Love of Christ; and Love is a great Favourite, and is much at Court, and dwelleth constantly with the King; to be much with Christ, especially in secret, late and early, and to give much Time to Converse with Christ, speaketh much Love; and the Love of Christ is of the same Bigness and Quantity with Grace, for Grace and Love keep

proportion one with another.

4. He who duely esteemeth Christ, is a noble Bidder, and so a noble and liberal Buyer, he outbiddeth Esau: What is Pottage to Christ? He overbiddeth Judas: What is Silver to Christ?

Yea.

The Trial and 256 SER. 20 Yea, ta panta all things is the greatest Compt can be cast up; for it includeth all Prices, all Sums, it taketh in Heaven, as 'tis a created Thing: Then, all Things, the vast and huge Globe and Circle of the capacious. World, and all Excellencies within its Bosom or Belly; Nations, all Nations: Angels, all Angels; Gold, all Gold; Tewels, all Tewels; Honour and Delights, all Honour, all Delights, and every all beside, lieth before Christ, as Feathers, Dung, Shadows, Nothing: To wash a finner, is the Eminency of Love, and the highest Esteem of him; But, O what a Mercy, that Christ should defile his precious, finless, royal and princely Blood, by dipping in such a loathsome, foul, and deformed Creature as a finner is, Rev. i. 5.

Dogs eat the Crumbs. | Here be degrees of Persons, and Things, in our Father's House: Children and Dogs; yet Dogs which the Lord of the House owneth: Here is a high Table, and Bread; and a By-board, or an After-table, and Crumbs for Dogs: Here be Persons of Honour, Kings Sons cloathed in Scarlet, and fitting with the King at Dinner, when his Spikenard sendeth forth a [mell; and here be some under the Table, at the Feet of Christ, waiting to receive the little Drops of the great Honey-comb of rich Grace, that falleth from him: Follow Christ, and Grace shall fall from him; his Steps drop Fatness, especially in his Palace, 1. John. ii. 12, 13, 14. There be in our Lord's House little Children, Babes; there be in it also experienced ancient Fathers (for Grace hath Gray Hairs for Wisdom, not for Weakness) There be strong Men also: Christ was once a little stone, but he grew a great Moun-

BER Moun and t Child Stars o his Ho Cups o ned u are in is a g ken c Tree: of the Sun, ther: ing, v neithe Christ came ther in numer the Fa of De Hell a than a floatet and i Tee no Christ It is the C him,

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Triumph of Faith. SER 20 Mountain that filled the whole Earth; yea, and the Heaven too: Christ is a growing Child: In Christ's lower Firmament, there be Stars of the first and second Magnitude: And in his House, Vessels of great and of small Quantity, Cups and Flagons, Ifa. xxii. 24. yet all are fastned upon the Golden-Nail, Jesus Christ. 2. All are in the Way, the Plants all growing, but one is a grain of Mustard Seed, and a Rose not broken out to the Flower, and another is a great Tree: 'Tis Morning, and but the Glimmering of the Rayes of the Day-star in one, and 'tis high Sun, perfect Day, near the Noon-Day with another: Strong Father Abraham, mighty in believing, was once a Babe of the Breasts, that could neither creep, nor stand, nor walk. The love of Christ in its first rise, is a drop of Dew that came out of the Womb of the Morning, the Mother in one Night brought forth an Hoft, and innumerable Millions of fuch Babes, and covered the Face of the Earth with them. But this drop of Dew groweth to a Sea that swelleth up above Hell and the Grave, Cant. viii. 6, 7. It is more than all the Floods and Seas of the Earth, and floateth up to the Heaven of Heavens, and up, and in, it must be upon Christ, I Pet. i. 8. Te see not Christ, yet ye love him. It overfloweth Christ, and taketh him, and ravisheth his Heart: It is a strong Chain that bindeth Christ, when the Grave, Sin, Death, Devils, could not bind him, Cant. iv. 9. Act ii. 24. 3. Christ's way of Administration, is a growing Way, his Kingdom is not a fitting, nor a standing not a sleepingKingdom: But 'tis walking, and posting. Thy King domcome. An increasing Kingdom, a growing Peace, Ila.

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The Trial and 218 SER 20 I/a. ix. 7. Of the increase of his Government and Peace (there shall be) no End: In regard of Duration, even in Heaven, there shall be a grow. ing of his Kingdom: There's not Yesterday, and to Morrow, and the next Year in Heaven; yet there's a negative increase, Glory and Peace shall ascend in continuance, & never come to an height: The Sun never declines, the long Day of Christ's Glory and Peace shall never end. Christ is saying even now, Father, I must have all my Children up with me, that where I am, there they may be also: And therefore the Head draws up to him now a Finger, then a Toe: Now an Arm, then a Leg: He hath been these fixteen hundred Years fince his Ascension, drawing up by Death, whole Churches, the Saints at Corinth, at Rome, at Philippi: The seven Candlesticks, and the seven Stars of Asia, are long ago up above Orion, and the seven Stars; and are now shining up before the Throne: This consecrated Captain of our Salvation, will not sleep till his Father's House be filled, till all the numerous Off-spring, and the Generations of the first born, be up under one Roof with their Father. Heaven is a growing Family, the Lord of the House hath been gathering his Flocks into the fair Fields of the Land of Praises, ever fince the first Abel died; and down all along, the Believers were gathered to their Fathers.

Use 1. Is That we despise not the Day of small Things; God's Beginning of great Works is small. What could be said of a poor Womans throwing of a Stool at the Man who did first read the new Service-Book in Edinbrugh? It was not looked at as any eminent Passage of divine Pro-

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Triumph of Faith. SER. 20 259 vidence; yet it grew till it came up to Armies of Men, the shaking of three Kingdoms, the Sound of the Trumper, the voice of the Alarm, the lifting up of the Lord's Standard, Destruction upon Destruction, Garments rowled in Blood, and goeth on in strength, that the Vengeance of the Lord, and the Vengeance of his Temple, may pursue the Land of Graven Images, and awake the Kings of the Earth to rife in Battle against the great Whore of Babylon; that the Jews may return to their Meffiah, and Ifrael and Judah ask the Way to Zion, with their Faces thitherward, weeping as they go: That the Forces of the Gentiles and the Kingdoms of the World, may become the Kingdoms of God, and of bis Son Jesus Christ. And this Act of a despised Woman, was one of the first steps of Omnipotency; God then began to open the Mouth of the Vial of his Wrath, to let out a little drop of Vengeance upon the Seat of the Beaft, and ever fince the right Arm of the Lord awakening, hath been in Action, and in a growing Battle against all that worshipped the Beast, and received his Mark on their right Hand, and their Forehead; and who knoweth but Christ is in an Act of conquering, to create a new Thing on the Earth, and subdue the People to himself. Omnipotency can derive a Sea, a World of noble and glorious Works from as small a Fountain as a Straw, a Ram-Horn; yea, Jaw-Bone of a dead Ais. God can put forth Omnipotency in all its Flowers and golden Branches of over-powering and incomparable Excellencies, upon mere Nothing, Wind is an empty unfolid Thing, the Sea a fluid and foft and ebbing Creature; yet the Wind is R 2 God's

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360 The Trial and SER. 20 God's Chariot, he rideth on it, and the Sea his

Walk, his Paths are in great Waters.

Ule 2. A Crumb that falleth from Christ's Table, hath in it the nature of Bread, some weak ones complain, O! I have not the Heart of God like David, nor the strong Faith of Abraham to offer my Son to Death for Christ, nor the burning Fire of the Zeal of Moses, to wish my Name may be razed out of the Book of Life, that the Lord may be glorified; nor the high Esteem of Christ, to judge all but Loss and Dung for Fesus Chrift, as Paul did. But what if Christ fet the whole Loaf before the Children, is it not well? If thou ly but under Christ's Feet, to have the Crumbs of Mercy that flippeth through the Fingers of Christ? The lowest Room in Heaven, even behind the Door is Heaven. 1: There's a minimum quod fic, the lowest Measure, or Grain of faving Grace, and its faving Grace; a drop of Dew is Water, no less than the great Globe and Sphere of the whole Element of Water, is Water; a Glimmering of Morn-dawning Light is Light, and of the same Nature with the Noon-Light, that is in the great Body of the Sun, the Motion of a Child newly formed in the Belly, is an Act of Life, no less than the walking and breathing of a Man of thirty Years of Age in his Flower and highest vigour of Life; the first stirrings of the New-Birth, are the Workings and Operations of the Holy Ghost, and the Love of God, even now shed abroad in our Hearts by the Holy Ghost, shall remain the same in Nature, with us in Heaven, 1 Cor. xiii. 8, 9, 10. 2. Christ doth own the bruised Reed, and the smoaking Flax, so far forth, as not to crush the one, nor

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Triumph of Faith. SER. 20 261 to quench the other, and can with tender Cautelouiness of Compassion, stoop, and with his Arm go between the Lamb on the Margin, and brink of Hell, as to fave it from falling down head-long over the Brow of the Mountain; he, Pf. cxlvii. 3. Healeth the broken in Heart, and as a Chirurgeon (to Vatablus expoundeth it) bindeth up their Wounds, and putteth the broken Bones in their Native Place again; and whereas young ones are easily affrighted, yea, and distracted with Fear, when fudden Crys and hideous War-shouts furpriseth them; Christ affrighteth not weak Consciences with shouts, to put poor tender Souls out of their Wits, with the shouts of Armies, of the Terrors of Hell in the Conscience; yea, Ila. xlii. 2 The meek Lord Jesus shall not cry nor lift up (a shout) nor cause his Voice be heard in the Street. O what Bowels! What stirrings, and boylings, and wrestlings of a painted Heart touched with forrow, are in Christ Jesus! When he fare the People scattered as Sheep having no Shepherd, esplagebnisthe peri auteon. He was boweled in Heart, his Bowels were moved with Compassion for them. Matth. ix. 36. O how fweet! That thy finful Weakness should be forrow and Pain to the Bowels and Heart of Jesus Christ: So as Infirmity is your Sin, and Christ's Pity and Compassion: Can the Father see the Child sweat, wrestle under an over-load while his Back be near broken, and he cry, I am gone, and his Bowels not be moved to Pity, and his Hands not stretched out to help? Were not the Bowels and Heart of that Mother made of a piece of the nether Milstone, had she not sucked the Milk and Breasts of a Tyger, and seemed rather to be the R 3 Whelp

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The Trial and SER. 21 262 Whelp of a Lyon, than a Woman, who should fee her young Child drowned and wreftling with the Water, and crying for her help, and yet she should not stir, nor be moved in Heart, nor run to help? This is but a shadow of the Compassion that is in that Heart dwelling in a Body perfonally united to the bleffed Godhead in Jesus Christ. We should have tender Hearts toward weak ones; confidering, 1 That Christ cannot difinherit a Son for Weakness. 2. Love is not broken with a Straw, or a little Infirmity. 3. All the Vessels of Christ's House, are not of one size. 4. Some Mens Infirmities are as transparent Christal, easily seen through; others have Infirmities under their Garments. 5. We shall fee many in Heaven, whom we judged to be castaways, while they lived with us on Earth. 6. Many go to Heaven with you, and you hear not the found of their Feet in their Journey.

SERMON. XXI.

Then Jesus answered and said unto her, O Woman, great is thy Faith, &c.

This is the last Passage of the Text, containing a Commendation of the Woman, given to her by Christ in her Face. 2. An Answer according to her desire. 3. The effect of her praying with Instancy and pressing Importunity of Faith: The Devil is cast out of her Daughter.

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SER. 21 Triumph of Faith 263 Christ acknowledgeth here, That Instancy of

praying in Faith, will overcome God, and Satan and all the saddest Temptations that can be fal the Child of God. Hence observe what Acts of efficacious Power instant and earnest Prayer putteth forth upon God, and how the Clay-Creature doth work upon, and prevail with the great Potter and

Former of all Things.

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1. Prayer is a Messenger and a swift and winged Post dispatched up to Court, Plat. v. 3. David fent away this Post early in the Morning, with Morning Wings: My Voice halt thou hear in the Morning: The Post is himself, for the Word is, [Eghnerach Lecha] I will address my Person as in Battle array, Job xxxiii. 5. thyself in order beforeme, (and) stand up, saith Elihu to Job Or, I will address my Words, Job xxii. 14. Now he hath not directed his words against me: The Seventy render it parast soemai foi and David fent himself to Heaven, not only as a Post, but (as the Word [Atsappeb] foundeth) I will look up, or, espy, as one that keepeth Watch and Ward, waiting for an Answer from God, as the Word is, Habbak. ii. 1, and Ps. xviii. 6. In my distress I called upon the Lord, --- and my cry came before him, even unto his Ears.

2. Prayer putteth a challenge upon God, for his Covenants sake and his Promise; that is, greater Boldness than to speak to God and wait on, Isa. lxiii.18. Our Adversaries have trodden down thy Sanctuary, v. 19. We are thine, thou never barest rule over them, they were not called by thy Name, Lam. ii. 20. Behold, O Lord, and consider, to whom thou hast done this, Isa. lxiii. 17. O Lord, why hast thou made us to err from

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thy Ways, And hardened our Heart from thy fear? Return for thy Servants sake, the Tribes of thine Inheritance. Hence is there an holy chiding with God, Psal. xxii. 2. O my God, I cry in the Day-time, and thou hearest not, and in the Night Scason, and am not silent, Psal. xiii. 1. How long wilt thou forget me, (O Lord) for ever? How long wilt thou hide thy Face from me?

3. It putteth God to great Straights and Suffering, even to the moving of his Soul, Jer. xxxi. When God heareth Ephraim bemoaning himself in Prayer, it putteth God to a fort of pinch and condolency, v. 20. Is Ephraim my dear Son? Is he my pleasant Child? For since I pake against him, I do earnestly remember him still therefore my Bowels are troubled for him. Is Isaac an earthly Father moved, and his Heart rent and torn with the weeping and Tears of Esau his Son, so as he must confer some Blessing upon him; far more must the Bowels of our Father infinit in Mercy be turned within him, at the Weeping and Tears of a praying and crying Church.

4. When God seemeth to sleep, in regard that his Work and the Wheels of his Providence are at a stand, Prayer awakeneth God, and putteth him on Action, Psal. vii. 6. Arise O Lord in thine Anger, lift up thy self because of the rage of mine Enemies; awake for the Judgment thou hast cemmanded, Psal. xliv. 23. Awake why sleepest thou O Lord? Arise, cast us not off for ever. Both the Words [Gnurah and Hakitsa] signifieth to awake out of sleep: So Prayer putteth God on noble Acts of Omnipotency, as to bow the Heavens and come down, Isa. lxiv. 1.

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Triumph of Faith To shake and put on Work all Creatures in Heaven and Earth, for the faving of one poor Man, Pf. xviii. As when the fick Child crieth for pain, all the Sons and Servants, yea, the Father of the House and Mother, are set on Work, and put to Business for his Health. Hence when David prayed, Pf. xviii. v. 6, 7, The Earth shook, the Foundations of the Hills were moved, for the Lord was wroth, sinoak and fiery coals went out of his Mouth, he bowed the Heavens and came down, he rode upon a Cherub, and did fly upon the Wings of the Wind. So it did put the Lord to divide the Read-Sea, to break the Prison Doors and Iron Chains to deliver Peter, Paul and Silas.

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5. It acteth so upon God, that it putteth the Crown upon Christ's Head, and hightneth the Footstool of his Throne; so much doth that Prayer (Thy Kingdom come) hold forth, and that last Prayer of the Church, Rev. xxii. which the Spirit and the Bride uttereth; Even so come Lord Jusus, is a hastning of that glorious Marriageday, when the Bride, the Lambs Wife, shall be married on Jesus Christ, and a ripening of the Glory of God, and of Christ the King and head Mystical of his Body the Church. The Glory of infinite Justice, and faving Grace in the Redemption of Men, is like a fair Rose, but inclosed within 'tis green Leaves in this Life: But when Christ shall appear, this Rose shall be opened and cast out in breadth its fair and beautiful Leaves to be seen and smelled openly by Men and Angels. In very deed, this Prayer (Even so, come Lord Jesus) is Summons for the last Judgment, for the full Manifestation of the highest Glory of Christ

Christ in the final and consummate Illustration of free Grace, and Mercy in the compleat Redemption of all the Prisoners of Hope, only for the Declaration of the supreme judges Glory, who shall then do Execution on Satan, his Angels, Antichrist, and all Slaves of Hell; so that though Prayer made not the World, yet it may unmake it, and set up a new Heaven and a new Earth.

6. Prayer is a binding of God, that he cannot depart, and layeth Chains on his Hands, and buildeth a Wall or an Hedge of Thorns in his Way, that he cannot destroy his People, Isa. lxiv. 7. And there is none that calleth upon thy Name, that stirreth up himself to take hold of thee. [Lehachazek bach] There is none to lay Hands on thee, Ezek. xxii. 30. And I fought for a Man amongst them that should make up the Hedge, and stand in the Gap (or in the Rupture made by War) before me for the Land, that I should not destroy it, but I found none. If a Moses or a Samuel should interceed by Prayer, that the Lord would spare the Land, his Prayer should be an Hedge or a Wall to stand in the Way of justice, to hinder the Lord to destroy his People.

7. Prayer is a heavenly Violence to God, expressed in divers powerful Expressions; as, 1. Isa. lxii. 6, 7. The faithful Watchmen pray & cry to God so hard, that they give the Lord no Rest, no Silence, while he establish Jerusalem, &c. 2. Praying is a Sort of striving with the Lord, Rom. xv. 30. I beseech you,——strive with me, in Prayers to God for me. 3. Jacob by prayer wrestled with the Lord; and the Lord, as if

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Triumph of Faith. he had been straightned, faith Gen xxxii. [Shal. lecheni] Send me away, dismiss me. And Jacob said, I will not dismiss thee till thou bless me: Which is well expounded by Hofea, Chap. xii. 4. Jacob had a princely Power over the Angel, and prevailed, he wept, and made Supplication to him, [Sharah vajasar el-malach vajuchal] Is a Prince, or as many render it, Rectus fuit cum Deo, or, Directus fuit, vel prosperum successium babuit, which may note either a Princedom in Prayer over God, which is the true Reason of the Name Israel; or as others think, he stood right up, and his Prayer did not bow, nor was broken, when a Temptation lay or. him as heavy as a Milstone, even when the Lordsaid he would depart from him, yet he prevailed under that Weight: So Exod. xxxii. 10. When Moses was praying for the the People: The Lord faid to Moses, Let me alone that I may destroy them. Ex. xxxii. 10 The Chaldee translate it, Leave off thy Prayer before me. All which tendeth to this, That Prayer is a Prince, and a mighty wreftling prevailing King, that hath strong Bones, and strong Arms to be victorious with God. We know the Parable of the Widow, Luke xviii. Who by Importunity obtained of the unjust Judge, that he should avenge her of her Adversary. The Scope of which Parable is, that Prayers without fainting, putteth fuch a Labour and a Trouble upon God, that he must hear and answer the Desires of his Children: So doth the Lord resemble himself to a Master of a Family gone to Bed with his Children, who yet being wearied by the knocking of his Neighbour, cannot chuse but rise in the Night, and lend him Bread to Srangers come to his House. & Some vii. 7, 8. John xiv. 13, 14.

Use 1. If Prayer prevail over God and Christ, even to the overcoming of the Devil: Then much more will a praying People prevail over Hell, and Malignants; it were Wisdom then for Malignants to yield and strike Sail to these; who can by Prayer fet Omnipotency on Work, and ingage the Strength of Israel against them. Amalek had Omnipotency against them, and a harder Party than Spears and Bows, and armed Men; in that praying Moses was against them: The third Psal, was a strong Piece against Absalom and Ahithophel, and all that conspired against David: Christ's Prayers for the perfecting of his own Body, and gathering in his First-born, include in them a Curse upon all those that hinder the gathering of his Flock: Wo to the Enemies then against whom our Intercessor prayeth Curses: The Prayers of Christ against his Enemies, shall blast them and their Counsels, and all their War Un dertakings.

Use 2. Some are discouraged, they can neither fight for Christ, nor do any Thing to promote

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Triumph of Faith. SER. 21 this Cause, as wanting Strength of Body, and Means: Nay, but if thou canft pray, thou dost fet the whole Wheels of Omnipotency on Work, for the building of the Lord's House, in which Regard the Prayer of a fick and poor Man, shall do more in War for the Cause of God, than twenty thousand Men: It was not Abasuerus, nor the Grace that Esther found in the Eyes of the King, that faved the whole Church of the Fews from Destruction, but the Prayers of Esther and 'Tis true, an Angel brought Peter her Maids. out of Prison, Acts xii. But what stirred that Wheel in Heaven, ver. 5. Here's the Cause, Prayer was made without ceasing to God for Peter by the Church: Quod est causa causa, est etiam causa causati: Prayer, Prayer can put a reeling and tottering on King and Court, Pope, Prelate, and Babylon: we are to pray the King of the bottomless Pit, the Man of Sin, the graven Images of Apostate Rome out of the World: Prayer can yoke all the Swords in Europe against the Whore: Every one who hath the Spirit of Adoption, though poor and rejected of Men, by Prayer hath powerful Influence on all the Nations of the Earth, on all Europe, on the Ends of the Earth, on the Hearts of the Jews, on Turks and Indians: Prayer can reach as far as Omnipotency. accompanied by the wife Decree of our Lord : And the poorest Girle or Maid that can pray, doth lend a strong Lift to highten the Footstool of Christ's Royal Throne; Children and poor Maids, by prayer, may put the Crown on Christ's Head, and hold up his Throne, and may flore and increase Heaven by praying, Thy Kingdom come, and inlarge Hell, and fill Pits with dead Bodies

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SER. 21 Triumph of Faith. 270 of Christ's Enemies, and may by prayer bind Kings in Fetters, chain up and confine Devils,

fubdue kingdoms.

Great is thy Faith, For the clearing of these Words; we are to consider three Points, 1. What Faith is: 2. What a great Faith is: 3. Why he saith thy Faith, appropriating it to the Woman. Now of Faith, I shall speak, 1. A Word of Preparations for Faith: 2. Of the Grounds and necessary Motives to Faith: 3. Of the Ingredients of Faith: 4. Of the Sinners Warrants to believe. 5 Of divers Sorts of salse, and ill rooted Faiths.

1. There be some Preparations which go before Faith. 1. Faith is a Seed of Heaven, it is not fowen by the good Husbandman in unplowed, and in Fallow ground, Christ soweth not among st Thorns; we are builded on the Faith, Stones are hewen, Rubbish removed before one Stone be laid. 2. Every Act of Grace in God, is an Act of Omnipotency, and so requireth not Time or Succession; God might have set up the Frame of the World in all its Fulnels, with less than one Thought, or Act of his Will put forth by Omnipotency: Yet did our Lord subject the Acts of creating the first World to the Rule of Time, and to a Circle of Evening and Morning, Nights and Days; so doth the Lord set up a new World of Faith, in a Soul void of Faith by Degrees: There's a Time when there's neither perfect Night, nor perfect Day: But the Twilight of the Morning, and God notwithstanding created the Morning no less than the Noon day Sun? There's a half Summer, and a half Spring in the Close of the Spring which God made. The Embryo, or Birth

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not yet animated, is neither Seed only, nor a Man-child only; so is a Convert in his first framing, neither perfectly untamed Corruption, because there's a Crack and a Throw in the Iron-sinew of the Neck; nor is he a thorow Child of Light, but as we say, in the Dead-throw, in the Place of breaking forth of Children, as Hosea speaketh: A Child with his Head come forth of the Womb, and no more, and so half born only; so is the Convert while he is in the making, not taken off Christ's Wheels; half in the Borders of Hell, and looking afar off at the Suburbs of Heaven, not far from the Kingdom of Heaven.

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But, 2. This Bridge over the Water between the Kingdom of Darkness, and the State of saving Grace, hath no necessary Connexion with that Kingdom of the Son of God's Love, but fuch as it hath from the fole and meer Decree of the free Election of Grace; and therefore, many Reprobates may enter the Bridge, and never go along to the other Bank of the River: God breaketh the Bridge, this being the very Division and parting of these two unsearchable Ways of Election and Reprobation, yet fo as the fin in cutting the Bridge is the Guilt of the reprobate Man: As many Births die in the breaking forth out of the Womb. divers Roses in the Bud are blasted, and never see Harvest, through the Fault of the Seed, not of the Sun.

3. 'Tis true, the new Creation and Life of God, is virtually, Seminaliter in these Preparations, as the Seed is a Tree in Hope, the Blossom an Apple, the Foundation a Palace in its beginning; so half a Desire in the Non-converted is Love-sickness for Christ in the Seed, legal Humi-

The Trial and 272 SER. 21 liation is in Hope Evangelick Repentance and Mortification: But as the Seed and the growing Tree differ not gradually only, but in Nature & specifically; as a Thing without Life is not of of that same Nature and Essence with a Creature that hath a vegetative Life and Growth: fother preparatory good Affections of Defire, Hunger, Sorrow, Humiliation going before Conversion, differ specifically from those renewed Affections which follow after: The former being Acts of Grace, but not of faving Grace, which goeth along with the Decree of Election of Grace, and of like Latitude with it, the latter being the native and connatural Fruits of the Spirit, of which the Apostle speaketh, Gal. v. 22, 23. In which Regard no Man is morally, and in Regard of a divine Promise such as this (Do this, and this, and God shall bestow on you the Grace of Conversion) fitter, and in a nearer Disposition to Converfion than another. 1. Because, we read not of any fuch Promise in the Gospel. 2. Because, amongst Things void of Life, all are equally void of Life, and there's here no Degrees of more or less Life, no Intention, no Remission or slacking of the Degrees of Life; for even as an Ape or an Horse, are as equally no Men, as Stones and dead Earth are no Men, though an Ape or an Horse have Life common to them with Men, which Stones and Earth have not; yet they are equally as destitute of Reason and an intellectual Life, which is the only Life of a Man as a Man, as Stones and Earth are. So Saul only humbled by the Terrors of the Law, and fick of half raw Defires of Christ, is no less yet a Creature void of the Life of God, than when he was in the highest Pitch

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Pitch of Obstinacy, spitting out Blood, and Murders on the Face of that Lord Jesus whom he persecuted; and in this Regard, Conversion is no less pure Grace, every Way free to Saul humbled, and it having only half a thirst and desire of Christ, than if he were yet in the Feaver of his highest Blasphemy, thirsting after the Blood of the Saints.

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4. Yet are the Saints thus prepared and humbled, but not converted materially, Phylically, or as it were passively nearer Christ, and in Relation to God's eternal Election of Grace, who maketh this a Step relative to his eternal Love, they are under the Reach of Christ's Love, and at the Elbow of the right Arm of the Father, who draweth Souls to the Son, Joh. vi. 44. And in the Gospel-bounds and Fields, or Lists of Free-grace, as the Height and Rage of a Feaver, is near a Cool and a Return to Health, and yet most contrary to Health, and the utmost flowing of the Sea, when 'tis at the remotest Score of the Coast, is a Disposition to an ebbing, though most contrary to a low Ebb; fo are the humbled Souls, who have some lame and maimed estimative Power of Light, to put half a Price on Christ, and finds apprehended fin, the Mouth, Throat, and out Entry of Hell, in that Case, most contrary to Christ. A Fish within that Circle of the Water that the Net casteth, is no less living in its own Element of Water, than if it were in the Bosom of the Ocean, some hundred Miles distant from Fisher or Net, yet is it in a nearer Disposition to be catched.

For Grounds of Faith to lead us on to believing: Consider, 1. two Words. Col. i. 27. spo-

The Trial and SER. 21 SER 2 274 ken of the Object of Faith. 1. 'Tis named, The the Lig Riches of the Glory of this Miftery among the ftar in Gentiles. Which is (faith Paul) Christ in you the hope of Glory. Now Faith leadeth us to a Myflery that none knoweth, but fuch as are the intimate Friends of Christ, and are put upon all Christ's secret Cabinet Councils. 2. Glory is so taking a Lover, that it will deprive a natural Man of his Sleep; but the Glory of a Kingdom revealed in the Gofpel, is the Flower, Marrow and Spirits of all Glory imaginable. 3. What is the Riches of Glory? Eph. iii. 8. That I hould preach, anexichniaston plouton tou Christon the Gold Mine of the Riches of the Glory of Christ, so deep, that none can find them out, and fo large, that when they are found out, Men and Angels shall not find their Bottom. O what Foldings and Turnings, and inextricable Windings of Glory are lapped up in Christ? Yea, Treasures, all Treasures, are in him, Col. ii. 3. So it is called 2. Cor. 4. 17. Baros doxes a weight of Glory. But, A Weight eternal, a Weight aged, and full of Ages of Glory. 3. An exceeding great Weight, and not that only, but, 4. A far more exceeding and eternal Weight of Glory. No Orator in the Greek Tongue hath any such superlative Expression, kath hyperbolen eis hyperbolen aionion Baras doxes Do but weigh how weighty precious Fesus Christ is, how heavy, and how massie and ponderous the Crown is, and what Millions of Diamonds Rubies, Saphiers, and precious Stones do fhine, and cast out Rays and Beams of pure and unmixed Glory out of his Crown? What Smiles and Kiffes breathing out Glory on thy now finful Face, shall come out of Christ, Now

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Triumph of Raith; 21 SER 21 the Light of Raith even as a Lantern, or a Day-1 be ftar in a cloudy Dawning, leadeth thee up to this. 2. Christ in you the hope of Glory. How in them? By Faith, Col. 1. 27. Christ the hope of Glory, is Christ the Glory hoped for by a Figure; that is, Faith putteth Christ and Heaven in you by Hopes So in the Believer there is Christ the Lamb, the Throne, the glorified Angels, and finless and bleffed Musicians that stand in a Circle about the Throne, praising him that liveth for ever. thele are in the Believer by Faith; and in him is Heaven, the Tree of Life, the higher Paradife, the River of Water of Life; unto all these Faith entitleth the Soul, and they be all nothing to Christ the Hope of Glory: Even the only begotten Son and Heir of a King, is called the Hope of his House, the only Hope of his House; but in Regard the Heirs of mortal Kings, are mortal the House is weak, and standeth but upon one Foot, when he hath but one mortal Heir. Now, 'tis the infinite Perfection of God, that he can have but one Son who is infinite, and the fame eternal and immortal God with the Father, and that he cannot die. So Christ standeth the only Hope of the House of Heaven; a King by Hope, the King of Hope; and all Hope of the Captives and Sons of Hope; and all the Glory of his Father's House hangeth upon him. Christ hath all the Heirs upon his Shoulder, and Faith investeth the Believer to all this Power and Glory. 2. Faith must be so much the more precious, that it layeth hold, for its Possession, on God, and on the Garland, Marrow (if any comparison here can stand) and Flower of all God's Attributes, the Righteousness of Christ. 2. The Free-grace of God, the most taking, Heart-

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The Trial and SER 21 276 Heart-ravishing Attribute in God, and most suitable to our finful Condition. 3. The high and deep Love of God, and Love which dwelleth in and with the noble and excellent Blood that fatisfieth infinite Justice; there is no such Glory by any Act of Obedience tendred to God by Adam in his innocent Condition, or by Angels, which never finned. 2. There is as great a Necessity of Faith, as of Life; for the justified Man must live by Faith: There's no Grace so Catholick, it being of Necessity interwoven in all our Actions, as they fall under moral Confideration; not only in supernatural Actions, but also in all our natural and civil Actions, in fo far as they must be spiritualized, in Relation to God's Honour, 1 Cor. x. 31. So as Joshua, Baruch, Samson, David, did fight Battles, kill Men, subdue Kingdoms by Faith, Heb. xi. 32, 33. So must the Souldier now fight by that same Faith, and so are the Saints, to cat, drink, sleep, journey, buy, fell by Faith: We are not to put on Faith as a Cloke, or an upper Garment, when we go to the Streets, Fields, or Church, and then lay it afide in the House, at Table, or in Bed; yea, the renewed Man is not to eat and sleep, because the Light of Reason and the Law of Nature teacheth him so to do, or the Convenience of a calling; for then all those Actions shall be resolved in the same Principles, and formal Reason of moral Performance of them in the Believer, as in the carnal Man, in whom a natural Spirit is Stirsman; and then we do but in these Actions, walk in the Light of our own Fire, and the Sparks that we ourselves have kindled, and shall not see to go to bed, but ly down in forfow, Ifa. l. 11. but we are to fet Faith as the Plum-

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SER. 21 Triumph of Faith Plummet and Line to regulate these Actions, to do them. 1. Because he who hath bought us with a Price, commandeth us by the Light of Nature. 2. And the Light of Faith is to moderate us in eating, drinking, fleeping according to Christian Sobriety, in the Measure of the Action. teacheth us not to eat, that we may eat; or for a natural or civil End. Grace heightneth the natural Intention to a supernatural End, and to do all these for God and his Service, 1 Cor. x. 31. And what soever we do (though but civil Service, as Servants to earthly Masters in a civil Calling, in trading in Arts) we are to do all as to the Lord, not unto Men, Col. iii. 23. Then Christ acting and moving by the Light of Faith, is the formal Reason and Principle in which lastly and formally (ultimate) all our Actions are resolved. 2. Look of how much worth and Price thy Soul is; of as great Necessity is Faith, except thou wouldst look for the Gospel-vengeance, the Day, or the Ages of eternal Vengeance at Christ's Appearance, 2 The ff. i. 8. Ifa. lxi. 2. 70h. iii, 18. 36. Chap. viii. 24. But if it be fo, that Faith is required in all that I do, the Business of Salvation (may some say) is hard and dificile Work; Where shall I have Faith for every stirring of my Foot? I answer, as all our Actions, except where Imagination is Principal of the Act, must be deliberate, and so the Actions of a rational Man, so must they be moral: Now, there is no Morality in a Man who is a Citizen of the Church, but the Morality of Faith; for 'tis a Duty laid upon every one within the visible Church, that all his Ac. tions moral be watered and lustered with Faith: And the Truth is, the Work of our Salvation be-

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SER. 21 SER. 278 The Trial and ing compared to Sailing, Heb. vi: 19. and of Fighting, 2 Tim. iv. 7. 2 Tim. ii. 3, 4. 'Tis very like a Ship, which requireth many Hands, and much attentive Carefulness in the Owner and Sailers: Now, the Mast is hurt, then somewhat wanting in the Deck, now the Helm is faulty, then the Cords are to be repaired, or the Anchor is broken, or the taketh in Under-water, or the Sail is torn, or the Motion flow; There's Charge to the Owner, and much Work to all Hands: And how many Things are required to a huge Body of an Army? So many Thousand Men must be liable to 10 many Thousand Wants: Some are fick, some wounded, some a dying, some hungry, some naked, some fall of the Army, and are catched by the Enemy, some be faint, some too bold and precipitate, yea, Armour, Houses, Bread, Drink, Fire, Tents, Physicians, Workmen, Mattocks, Spades, Bridges, Ladders, Horses, Engines of War, Art and Skill, Medicine, Counfel, Cour age, Intelligence, and a Thousand Things of this Kind are requifite; and feldom is an Army, but there be some one Inconvenient or other in this needy and cumbersome huge Body. And when is the Business of falvation not at a stand one Way or other? Is there not either one Piece or other, the shield of Faith, or the Anchor of Hope, or the Breastplate of Righteousness, or some the like, broken or faulty? Is not our Guide, who hath feven Eyes, ten Times a Day, cumbred with us? Must not Christ sodder our broken Weapons? few our torn Sails, repair one Breach or other in us, in a Thousand the like, Faith is to improve the free Grace, the Omnipotence, the unchangeable Love of Christ, to promove his own Work,

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Now for the Ingredients of Faith. 1. There be in us, 2 Cor. x. 5. Logismoi Great Forts raised against the Light of Faith. These natural Discourses in the Mind, that are great Works and Heights, strong Holds builded against Christ. The prime Faculty, Reason, the discoursive Power dianoia that thinketh she hath wit enough against Christ, and to keep the Man out of all Danger of eternal falvation, overtoppeth and outgroweth all Gospel-Truths, Christ must overpower carnal Fate, rank and heady Soldiers, called, Thoughts, every Thought, pan nomea and so kill fome that will not be taken, and lead captive other Thoughts to the Obedience of Faith. Reason is a predominant Bone in itself: The carnal Mind neither will, nor can keep Rank as an obedient Soldier under the Law of God, Rom. 8, 7. 'Tis much for fine, filken and golden Reason to say to Christ, Lord, Prov. 30. 2. There's more of a Beast in me than of a Man, I have not the Understanding of a Man. The Learned, the Schoolmen seldom believe, except gray hair'd Wit turn a Child, and go to School again, to learn from Christ the new Art of believing; for there was never an Act of Unbelief in any, but it grew out of this proud and rank Stalk of a lofty Wit: Therefore Christ breaks out a new Window in the Soul, and brings in a new Sun, that Flesh and Blood never faw, nor heard of before, Mat. xvi. 17. 2. Faith hath low and creeping Affections to the creature; but when the Affections are big with Child of the Creature, as, 1. They are strained and swelled in their Acts; Faith is no Faith, S 4

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The Trial and 280 SER. 21 Faith, but a Delusion; the rich Man speaketh with all his Heart, and with good will of his full Barns: And 'tis clear, he had neither Faith nor Hope toward Eternity, Luke xii. v. 19. 20. For every Word being (as we fay) of the length of a Cubit, a Foot and an half, Luke 12. 18. he casteth forth Words of pulling down, building greater Houses, and scraping in all; his Goods are, tagen nema ta mou, kai ta agatha mou my Goods, all my Births and Bowels, and all my good Things; for he had no other good Things, and there's no Apostrophe in the Words, he speaketh them with a full found, and we speak with good Will these Things that we tell to our Soul. Faith hath but half Words and half Affections touching the World, half Acts, or broken Acts in the Affections, closing with the Creature, smell of a Faith with Child of Eternity, to make the Excellency of the Creature, a Matter of meer Opinion, to recken the World's Witchcrafts of Luft, Gain, Glory, but uncertain and topick Arguments to conclude a God-head, and a golden Heaven in the Creature, is the height of the Wildom of Faith: So Paul, Gal, ii. 20. I am crucified with Christ. O then (may some say) Paul, you are a dead Man: He faith no. Nevertheless I live, but I live the Life of Faith, For Christ liveth in me. All his Motions toward the Creature were half dead, like the vital Motions of a crucified Man half out of the World, and his Acts of Faith were lively and vital, and high tuned, like the highest Note in the Musick Song. Faith cannot break, and violently rent in funder the two Sides of the Affections, with too violent and intense Acts of Love, Joy, Fear, Desire, Sorrow, as these are terminated upon the

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Triumph of Faith. SER. 21 the Creature: 'Tis true, Faith clippeth nothing from the utmost and most superlative Pitch of the Love of God, of Defire, Fear, Sorrow, Joy, as they act upon God; but addeth Wind to the Sails in that Flux of the Soul's Way toward God. But Faith moderateth and lesseneth all these in Relation to the Creature; fo the Faith, which hath its direct A spect toward Eternity, and looketh on the Shortness of sliding away Time, and the transient wheeling away of the poor Figure of this World, I Cor. vii. v. 29, 31. turneth all these Acts into but half a Face on the Creature, and into leifurely and leaden Motions, or to half Nonact,s as if made up of heavenly Contradictions, v. 29, 30, 31. Having Wives, baving not Wives; Weeping, not Weeping, Rejoicing, not Rejoicing; Buying, not Possessing; Using the World, not using the World When the Saints throng through the Prease and Croud of the Creatures (for the World is a bushie and rank Wood) Thorns take hold of their Garments, and retard them in their Way: Faith loofeth their Garments, and riddeth them of fuch thorny Friends, as are too kind to them in their Journey: Who diggeth for Iron and Tin in the Earth with Mattocks of Gold? What wife Man would make a Web of Cloth of Gold a net to catch Fish? Expences should overgrow Gains: There's much of the Metal of Heaven in the Soul: Faith would forbid us to wear out the Threads of this immortal Spirit, fuch as are Love, Joy, Fear, Sorrow, upon Pieces of corruptible Clay? Alas, is it Faith's Light that fetteth Men a work to make the Soul a golden Needle, and the precious Powers and Perfections thereof, Threads of Silver to few toge-

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The Trial and 282 SER. 21 gether Pieces of Sackcloth, and old rotten Rags? What better, I pray you, is the finest of the Web in the whole Systeme of Creation? Certainly the Heavens must be a Thread of better Wool than the Clay-Earth; yet if you should break your immortal Spirit, and bend all the Acts to the highest Extent of your Affections, to conquer thousands of Acres of Ground in the Heavens, and entitle your Soul to that Inheritance, as to your only Patrimony without Christ; Faith's Daylight should discover to you, that this finest Part of that Web of Creation, with which you defire to clothe your precious Soul, is but base Wool, and rotten thread, and though beautiful and well dyed to the Eye; yet Pfal. cii. 26. The heavens, even all of them shall wax old like a Garment: And the Wisdom of Faith knoweth a Shop where there's a more excellent fuit of Clothes for the foul, 2 Cor. v. 1, 2. and a more precious Piece of the Heaven to dwell in, even a House which is from Heaven, with which you shall be clothed: When Life shall eat up Death and Mortalitv.

2. The Creatures are below the Affections of the Believer, and his Affections conquer them, as having the Vantage of the Mount above all the Creatures. So Paul maketh an elegant Contrariety, Phil. iii. 19, 20. between those whose Heart, Senses, Mind, findeth neither smell, Taste, not Wisdom, but in earthly Things; (for oi ta epigeia phronorentes to mind Things on the Earth, importeth all these) and those who by Faith look to Heaven, and dwell there: And the Temporaries Heart is below the World, and the Creatures are up in the Mount above him. So Mat.

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Triumph of Faith xiii. v. 7. 22. The Thorns or Cares of Riches have the Fore-start of the Earth, and sap above Faith, or the good Seed: For the feed was caft in the Earth, when the Thorns had beed there before, and had the Vantage of the Season and the foil both. The first Love is often strongest. The Martyrs, Heb. xi. 35. had poor and weak Thoughts of this Life, and would not accept and welcome Life and Deliverance from Death; but had strong Acts of Faith and Love toward a better Resurrection. 'Tis a Soul's strong Faith, that bringeth him to nil admirari, and to wonder at nothing. Never to love much, or fear much, nor forrow much, nor joy much, nor weep much, nor laugh much, nor hope much, nor despair much, when the Creature is the Object of all these Acts; there is nothing great, not the World's all Things (or their ta panta to him who is possessed with that Righteousness which is of God by Faith, Phil. 8, 9. Men that talketh with good Will, and all their Heart, of their Learning, Books of their own Acts, good Works, Wildom, Court, Honour, Valour in War, Flocks, Lands, Gold, Moneys, Children, Friends, Travels, are to examine, If Faith be not a chafte Thing, and that Acts of Whoredom with the Creature, and of believing in Christ, are scarce consistent. Let your Affections move toward the Creature without found of Feet.

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3. There must be self-forsaking in believing.

1. An affirming, and an (ay) to Grace, is a Negation and Denial to ittels, 1 Cor, xv. 10. I laboured more abundantly than they all; yet not I, but the Grace of God which was with me:

To deny that you are Christ's, or that you have

The Trial and 284 SER. 31 any Grace, (if Christ have any Thing of his in you) is not felf-denial, but Grace-denial, and God-denial, deny the Work of the spirit, and deny himself, 'Tis a saying of Humility, Cant. i. 5. I am black, and of Faith, but comely; as the Tents of Kedar, as the Curtains of Solomon. And Cant. v.1. I flept, but my heart waked. Tis Faith to hold fast your state of Adoption: Lord, I am thine. 2. When ourfelf maketh a Suit to felf, and putteth in a Bill to the Flesh. O pity thyself. Rejoice, O young Man in thy Youth 'Tis felf-renouncing to denythis Request to the Flesh: And Faith only can give an Answer to selfdeclining the Cross. He that denieth me before men, bim will I deny before my Father and his holy Angels (faith Christ.) And another answer Faith giveth, Rom. viii. 12. I am no Debitor to thee, O Flesh, I owe thee nothing; and 'tis Faith's Word of Answer, Eccles. xi. 9. But know thou, that for all these things, God will bring thee unto judgment. 3. Faith putteth the Soul in that Condition, that felf may be plucked from felf, without great Violence, as an Apple full of the Tree, and of Harvest-sap, is with a small Motion pluck'd off the stalk, Acts xxi. 13, I am ready ego etoimoos echo I have myself in readines, not only to be bound, but also to die at Ferusalem for the Name of the Lord Fesus. Certainly Faith faw here more, in Jesus, of Excellency and sweetness, than there could be of Bitterness in Bonds and Death, to felf.

4. There's a Denial of the Creature, and a Bill of Defiance fent to all the Lovers of the World, when Ephraim is brought to this Act of Believing, Hos. 14. 3. For in thee the fatherless

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Triumph of Faith. SER. 21 findeth mery. Then 'tis faid, Afbur fall not fave us: We will not ride upon Horses. That Creature that we trust on, we ride upon it, as Israel did upon the Horses of Assyria and Egypt. But in this Regard Faith dismounteth the Believer. and abaseth him to walk on Foot. All the Creatures are Ships to the Believer without a Bottom: They are empty and weak: David forbiddeth us to ride on a Prince, Pfal. cxlvi. 3, 4. For that Horse shall faint, and fall to Clay. God alloweth Scotland to help England, but will not have the Souls of his Children in England, to ride upon an Army of another Nation, and to trust in them for Salvation. To make Fire, is not fo proper to Fire, to give Light, not fo kindly to the Sun, as Salvation is God's only due; and therefore let England in this walk on Foot, and trust in the Lord.

5. The fifth Ingredient also in Faith, is, That 'tis bottomed upon the Sense and Pain of a lost Condition. Poverty is the nearest Capacity of be-This is Faith's Method, Be condemned, lieving. and be faved, Be banged, and be pardoned, Be sick, and be healed, Math, ix 13. Jam. iv 7. 8. Mat. xi. 28. Luke xix. 10 Faith is a Flower of Christ's only planting, yet it groweth out of no foil, but out of the Margin and bank of the Lake of Fire and Brimstone, in Regard there be none fo fit for Christ and Heaven, as those who are felf-fick, and felf-condemned to Hell. This is a Foundation to Christ that because the Man is broken, and has not Bread, therefore he must be fold, and Christ must buy him, and take him Home to his Fire fide, and clothe him and teed him. The chased Man, pursued upon Death and Life,

The Trial and SER. 21 286 Life, who hath not a Way for Life, but one Nick of a Rock; if he miss that he is a dead Man, had he a hundred Lives. So is the Believer purfued for Blood; there is but one City of Refuge in Heaven, or out of Heaven; this is only, only Jesus Christ the great Rock. And it is true, 'tis in a Manner forced Faith, and forced Love cast upon Christ upona great Venture; yet we may make Necessity here the greatest Virtue. or the highest Grace, and that is, To come to Christ. Satan doth but ride upon the Weakness of many, proving that they are not worthy of Christ. which is the Way of a Sophist, to prove an evident Truth that cannot be denied. But there's no greater Vantage can be had against Sin and Satan than this; because I am unworthy of Christ, and out of Measure finful, and I find it is so. (Satan and Conscience teaching me that Truth, to bring me on a false Conclusion) therefore ought I, therefore must I come to Christ, unworthy as I am : For free Grace is moved from within itself from God's good Will, only without any Motion or Action from Sin, to put itself forth upon the Sinner, to the End, that Sin being exceeding finful, Grace, may be abundantly Grace; and no Thanks to Satan for fuggesting a true Principle (Thou art unworthy of Christ) to promove a false Condusion, (Therefore thou art not come to Christ) for the contrary arguing is, Gospel Logick. Satan's Reasoning should should be good, if there were no Way but the Law to give Life. But beoause there is a Saviour, a Gospel, and a new and living Way to Heaven: The contrary arguing is the Sinner's Life and Happiness.

Triumph of Faith. Sar. 21 6. The fixth Ingredient in Faith is, that the Sinner can lay hold on the Promise. 1. Not fimply, but with relation to the Precept; for prefumptuous Souls plunge in their foul Souls in fair and precious Promises, and this is the Faith of Antinomians, for the Promife is not holden forth to Sinners as Sinners, but as to fuch Sinners. for we make Faith to be an Act of a Sinner humbled, wearied, laden, poor, felf-condemned; now these be not all Sinners, but only some kind of Sinners. Antinomians make Faith an Act of a lofty Pharifee, of a vile Person, applying with an immediate Touch, immediato contactu, his hot boiling and smoaking Lusts to Christ's Wounds. Blood, Merits, without any Conscience of a precedent Commandment, that the Person thus believing, should be humbled, wearied, loaden, grieved for Sin. I confess this is hasty hot Work, and maketh Faith a stride, or one fingle step; but it's a wanton, fleshly, and a presumptuous immediate Work to lay hold on the Promises of Mercy and be saved: This is the absolute and loose Faith, that Papists and Arminians flandereth our Doctrine withal, because we reject all foregoing Merits, good Works, congruous Dispofitions, Preparations moving God to convert this Man, because he hath such Preparations; and to reject and to leave another Manto his own hardness of Heart, because he hath no such Payment in Hand, by which he may redeem and buy Con. version, and the Grace of effectual Calling; efpecially, they building all upon a Babel of their own Brick and Clay, that free will in all Acts of Obedience before or after Conversion, is absolutely different to do, or not do; to obey, or not obey';

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The Trial and to chuse Heaven and Life, Hell or Death, as it pleaseth, as being free and loosed from all Predetermination, and fore-going Motion, Acting or bowing of the Will, coming either from God's natural or his efficacious or fupernatural Providence: And so the Papist and Arminian on the one Extremity, inthroneth Nature, and extolleth proud Merit, and abaseth Christ and free Grace. The Familist, Libertine and Antinomian, on a contrary Extremity and Opposition, turn Man into a Block, and make him a meer Patient in the Way to Heaven; and under pretence of exalting Christ and free Grace, set up the Flesh, Liberty, Licence, Loofness on the Throne, and make the Way to Heaven on the other Extremity as broad. as to comply with all prefumptuous proud fleshly Men, walking after their Lusts, and yet (as they dream) believing in Christ. 2. The Soul feeth Christ in all his Beauty, Excellency, Treasures of free Grace lapped up with the Curtain of many precious Promifes: Now, the natural Man knowing the literal Meaning and Sense of the Promises, feeth in them but Words of Gold, and things afar off; and in truth, taketh Heaven to be a beautiful and golden Fancy; and the Gospel-promises, a shower of precious Rubies, Saphires, Diamonds, fallen out of the Clouds only in a night Dream; and therefore jeers and scoffs at the Day of Judgment, and at Heaven and Hell, 2 Pet. iii. 1, 2, 3. For can every Capacity smell and taste the unsearchable Riches of Christ, the Fulness of God in the Womb of the Promises, by meditating on them, and fending them, in their fweetness and heavenly Excellency, down to the Affections to embrace them? No, it cannot be, that Words and Sounds

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SER. 21 Triumph of Faith. 289 Sounds and Syllables, can fo work upon a natural Spirit: If you show not to a Buyer precious and rare Commodities, and bring them not before the Sun, he shall never be taken so with things hidden in your Coffers, as to be in love with them, and to fell all he hath and buy them; Preacher's cannot, nay, 'tis not in their Power, to make the natural Spirit see the Beauty of Christ; Paul preacheth it, but the Gospel is hidden from the blinded Man, 2 Cor. iv. 3. If I cannot Communicate Light, far less can I infuse Love in the Soul of a loft Man, 3. Literal Knowledge of Chrest, is not in the power of natural Men; but laying down this Ground, that a Pharisee lend Eyes and Ears to Christ and his Miracles; the Light of the Gospel worketh as a natural Agent; for make open Windows in a House, whether the Indweller will, or he will not, the Sun shall dart in day Light upon the House, John vii. 28. Then cryed Jesus in the Temple, as he taught, faying, Ye both know me, and ye know whence I am. And there is a covering upon the spiritual Senses and Faculties of the Soul of natural Men, that though Eyes, and Ears, and Mind, and Soul be opened; yet 'tis as impossible for the natural Spirit, or the Preacher to remove that Covering, as to remove a Mountain, it being as heavy as a Mountain: And therefore there be three bad Signs in a natural Spirit : 1 His Light which is but literal, is a burden to him, it but vexeth him to know Christ, and if a Beam of Light fall in on the Apple of the Eye of a natural Conscience, 'tis a Thorn between the Bone and the Flesh, the Man shall not sleep, and yet he is not fick. I doubt if either Abithophel, or Fudas

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The Trial and 290 SER. 2 P Judas wakned with their Light could fleep. 2. Though a Promise should dispute and argue Christ in at the Door of the natural Mans Soul, as the Gospel by way of arguing may do much, John vii. 28. John xii. 37. Heb. xi. 1. The word of the Gospel being a rational, convincing Syllogifm, as Christ faith, John xv. 24. But now they have both seen, and hated both me and my Father. Yet Men may fee the Principles and the Conclusion, and hate and practically suspend the affent from the Conclusion. 3. Conversion is feared as a great danger by natural Men, left the Promifes put them on the pain, and the main Mill of godliness. For Men do flee nothing but that which they apprehend as evil, Dangerous, and so the true object of Fear. Now when Felix and Agrippa were both upon the Wheels, I cannot fay that Conversion formally was begun; yet materially it was, the one trembled, and to was afraid, and fled, and did put Paul away till another Time; then he saw the Danger of Grace, Acts xxiv. v. 25. 26. The other faith, he was balf a Christian; (but it was the poorest Half) and he arose and went aside, Acts xxvi. 28. 30, 31. The natural Spirit may be convinced by the Promises, and have the Pap in his Mouth, but dare not milk out the sap and sweetness of the Promises, Mat. xiii. 15. Their eyes they have closed, lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their heart, and should be converted, and I should heal them. So is it, Ifa. vi. 10. in which Words Conversion is feared as an Evil, as is clear: So one Wretch faid, he was once in Danger to be catched, when a Puritan Preacher (as he faid)

Triumph of Faith. was preaching with Divine Power, and Evidence of the spirit of God. 4. The true Believer's foul hath Influence on the Promifes, to act upon them. to draw Comfort out of them, Plal. cxix. 92. Unless thy Law had been my delight, I should have perished in mine affliction, ver. 81. My foul fainteth for thy salvation: (But) I hope in thy word, and there's a Reciprocation of Actions here; the Word acteth upon the foul again, Plal. exix. 50. This is my comfort in my affliction, for thy Word bath quickened me. A dead Faith is like a dead hand, a living hand may lay hold on a dead hand: But there's no Reciprocation of Actions here, the dead Hand cannot lay hold on the living hand: So the living Wife may kifs and imbrace the dead Husband, but there can come no reciprocal Act of Life from the dead Husband, to her, nor can he kifs and imbrace her: The Promise may act upon the natural spirit, to move and affect him, but he can put forth no vital Act upon the Promife to imbrace it, or lay hold upon the Promise: But the Promise acteth upon the Believer to quicken him; and he again putteth forth an Act of Life to imbrace the Promife, and putteth forth on it some Act of vital Heat to adhere and cleave to, and with Warmness of Heart to love it: And here the Case is, as when the living hand layeth hold on the living Hand, they warm one another mutually, according to that which Paul faith, Phil. iii. 12. But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Here be two living Things, Christ, and believing Paul acting mutually one upon another, there's a Heart and a Life upon each fide. 5. Faith

The Trial and SER 21 5. Faith under fainting and great Straits can fo improve the Promise, as to put an holy and modest Challenge upon God; so Pfal. cxix. 49. afflicted David saith, Remember the Word unto thy Servant, upon which thou hast caused me to hope, and the Church, Jer. xiv. 21. Do not abbor us for the Name's Sake, do not disgrace the Throne of thy Glory: Remember, break not thy Covenant with us; and the Lord commandeth that this Challenge be put on him, Ifa. xliii. 26. Put me in Remembrance, let us plead together; then he giveth Faith leave to plead on the contrary with God; natural Spirits faint, and cannot so far own the Promise, as to plead with God by their right and just Claim to the Promile: Now the fourth Point concerning Faith, is what Grounds and Warrants the Sinner hath to believe.

4. 'Tis an ordinary Challenge made by Satan, Conscience, and the Arminian, since Christ died not for all and every one of Mankind; and all are not chosen to Life eternal, but only those, on whom the Lord is pleased, according to the tree Decree of Election to confer the Grace of believing. What Warrant can the unworthy Sinner have to believe, and to own the Merits of Christ? For he knoweth nothing of the Election, or Reprobation that are hidden in God's eternal Mind: For Answer.

1. 'Tis no Presumption in me to believe in Christ, before I know whether I be chosen to Salvation or not, for nothing can hinder me in this Case to believe, save only Presumption, as the Adversaries say, but it is not Presumption; because, Presumption is when the Soul is listed up, and

Triumph of Faith 293 and towered like an high Building, as the Word is, Hab. ii. 4. And therefore the lifted up Man, [Gnophel], is he that hideth himself in a high Caftle; as every unbelieving prefumptuous Soul hath his own Castle, the Unbeliever hath either one Ophel, or high Tower or other, either the King, Friends, Riches, or his own Wisdom, for his God on which he resteth, beside the God that the Scripture recommendeth to us, as our only Rock and Soul Confidence: All Men on Earth live, and do all moral Actions, even when they go on in a wicked Life, as Slaves of Hell, to work all Uncleanness with Greediness, upon some Ground of Faith, though a most false and counterfeit Faith, that they shall prosper by evil doing, and that Sin shall make them happy; so Pfal. x. 3. The wicked Man, [Halu rashangh] Praiseth the wicked Man, then he must believe that Wickedness maketh Men praise worthy, and this Belief is but prefumptuous confiding, and resting on a Tower of his own building: Now to believe in Christ, though the Decree of Election be not revealed to me, is no presumption; for I am not obliged, before I believe to know that I am elected to Glory: It being one of God's Secrets not revealed in the Word, but made manifest to me, After I believe, and am sealed unto the Day of Redemption: And therefore, in a humble refting on Christ, though the Soul know not his Election, which is not revealed in the Word, in that Condition there can be no Pride nor Prefumptions for he is felf-wife, and prefumptuous, who intrudeth into those Things that he hath not feen, Col. ii, 18. knoweth not that which God hath reyealed, and so which he ought to know; now the Bc-

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Believer ought not to know, that he is elected to Glory; he yet being an Unbeliever, so his Knowledge cannot deviate from a Rule, which doth not oblige to Conformity therewith, as with a Rule; the Pourtraiture of Cesar doth not err from the Samplar, because it is not like a Bull or a Horse, because neither a Bull nor a Horse is

the due Samplar.

2. To warrant an unworthy humble finner, to believe there's no need of a positive Warrant or of a Voice to lay (thou are elected to Glory, therefore believe) the Word is near thee in thy Mouth; yea there is a Commandment laid upon the humbled finner: Come O weary and loaden Sinner to Christ, and be eased) Now when the Wind bloweth sweetly and fair upon an humbled finner, who is elected to Glory, there goeth the Spirit of the Gospel along with this Commandment; and the Word of Commandment, and the Spirit united in one, acteth and worketh so upon the Soul, that the humbled finner cannot be deluded and led on a Rock of Prefumption; for this Spirit joineth and tloseth with his Spirit, and he, as one of Christ's Sheep, knoweth this to be the Voice of Christ. I I grant, when the same Command of Faith cometh to the Ears of a Reprobate, he may, upon a falle Ground, believe, or rather presume : He neither being rightly humbled, and fitted for Christ; nor can the Reprobate know and discern the Wind of the Spirit, breathing with the Command, and acting upon his Spirit, because that Wind neither can, nor doth breathe upon any Reprobate, and there is no need of any positive Warrant to afcertain a Child of God to believe, beside the Commandment of Faith inlivened and quickned with the

Triumph of Faith. the Spirit going along with it; for that Command so quickned, doth put such a real Stamp of an evident Testimony, that he hath Claim to Christ, on whom the Spirit and the Command doth fo act, that he feeketh no more any other Evidence, to prove his Claim to Christ, than the Lamb needethany Evidence to prove, that of Ten hundred Sheep, this only that offereth to it her Paps and Milk, must be its Dame or Mother, and none of the rest of the Flock: But how do I know, that it is the Spirit that goeth along with the Commandment of believing? It may be a Delufion. Ans. Beside that, a deluding Spirit for the most Part, doth not go every Way along with the Word: If this Spirit keep God's Order, to work upon the humbled and felf-despairing Sinner, who is willing to receive Christ upon his own Condition, it is not like to a deluding Spirit; for if the Word of Commandment to believe, and the Spirit agree in one, it cannot be a Delusion, Fancy leadeth no Man to Faith. 2. When Objects of Life work uponLife, they cannot deceive, especially all the Senses, Hearing, Seeing Tasting, feeling, Smelling: The Excellency and sweetness of Christ going along with the Word, cannot be Delufion; a Man may imagine that he feeth and heareth, and yet his Senses may be deceived, But that all the Senses, especially, all the spiritual Senses; and that a Man imagineth that he liveth a natural Life and is dead, is rare.

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3. Faith can stand upon one Foot, even on a general Word; hence this is a Gospel Word in the Prophets, which requireth, Faith: Turn to the Lord for he is merciful, Jer. iii. 12. Joel ii. 13. Jon. iv. 2. And because a ge-

neral Promise received with Heart-adherence and Considence giveth Glory to God: And if it be holden forth to an humbled Soul, who is now within the Lists and Bounds of Grace, and for any Thing that the Person thus laden with sin knoweth on the Contrary, for (the Secrets of Election and Reprobation belongeth to the Lord) Christ mindeth and intendeth to him Salvation, therefore he is to believe.

4. This would be confidered, that Unbelief breaketh with Christ first, before Christ break with the Unbeliever; and the Elect of God findeth no more, nor any higher Favour in the Kind of external Means to open the Lamb's Book of Lite, which is fealed and closed with God's own hand, than the Commandment of believing. Now when our Lord maketh Offer of the Kingdom of Sons to Slaves, and casteth his Tewel of Christ offered in the Gospel in the Lap and Bosom of a Bastard, whatever be the Lord's secret Decree and Purpose in so doing; the Bastard is to take God at his Word, and to catch the Opportunity of God's Love in so far, and if he do it not, the Gospel offer to the Reprobate being a Treaty of Peace, then the Treaty breaketh off first upon his Side; for Christ cometh within a Mile of Mercy to meet the Sinner, and the Sinner cometh not the fourth Part of a Mile, yea, not halfa Step of Love and thankful Obedience to meet Christ; and fo Christ killeth the Unbeliever with the Sweetness of the preventing Courtely of offered Mercy

5. But if the Sinner be wearied and loaden, and feeth, though through a Cloud only, Christ only must help and save, if not, he is utterly and eternally

Triumph of Faith. nally lost: What is there upon Christ's Part to hinder thee to believe? O guilty Wretch! O (faith he) I fear Christ only offereth himself to me, but he mindeth no Salvation to me? Ans. Is not this to raise an evil Report and Slander on the holy One of Israel? For Christ's Offer is really an Offer, and in fo far, 'tis real Love, though it cannot infer the Love of Election to Glory; yet the total Denial of this Offer, openeth up the black Seal of Reprobation to Heathens without the Church; and therefore 'ris Love to thee, if thou be humbled for fin. 2. And have half an Eye to the unsearchable Riches of Gospel Mercy. 3. And be felf condemned. 4. And have half a Defire of Christ; thou mayst expound Love by Love, and lay hold on the Promise, and be faved: An Error of humble Love to Christ is no Error.

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That which is next, is a Word of the effential Principle of true Faith, and that is a proportionable Measure of Grace, Phil. i. 29. required in Faith: Men naturally imagine that Faith is a Work of Nature; hence that Speech of a Multitude of Atheists; (I believe all my Days, I believe Night and Day) But they never believe at all, who think and fay, they believe always. The Tews afferted that they believed Moses always. and so oppose themselves to the Man altogether born in Sin, Joh. ix ver. 28, 29. compared with ver. 34. 1. But Christ told them, they neither believed the Messiah, nor Moses, chap. v. vers. 35, 36, 37. Nature worketh always alike, and without Intermission or Freedom. The Floods always move, the Fountain always cast out Streams, the Fire always burneth, the Lamb always fleeth from

The Trial and SER. 208 from the Wolf; but the wind of the Spirit, doth not always enact the Soul to believe; they are not in an ill Case, who wrestle with Unbelief, and find the Heart and take it, in the Ways of doubting, and Terrors; as feeling that believing is a Motion upon the Mount, and somewhat violent: Facile and connatural Acts cannot be supernatural Acts of Faith: 'Tisno bad Sign to complain of a low ebb Sea, and of neither Moon-light, nor Star-light. 2. 'Tis impossible they can submit to give the Glory of believing to God, in whole Heart there's a rotten Principle destructive of Faith, and that is an ambitious Humour of feeking Glory from Men, 70h. v. 44. Little Faith there's in Kings Courts, Faith dwelleth not in a high Spirit. 3. Such as take Religion by the Hand upon false and bastard Motives, as the Summer of the Gospel, and Fame, Ease, Gain, Honour, cannot believe: A thorny Faith is no Faith, Matth. xiii. 22. A carnal Man's Faith must be true to its own Principles, and must ly level with Externals; so as Court, Ease, the World, and its sweet Adjuncts, are a measuring Line to a rotten rooted Faith, neither longer nor broader than Time, it goeth not one Span Length within the Lifts of Eternity. 4. Fancy cannot be Faith; fuch as have not Gospel Knowledge of Christ, cannot believe; but must do as the Traveller, who unawares fetteth his Foot on a Serpent in the Way, and fuddenly starteth backward, fix Steps for one, eis ta opiso Joh. vi. 66. So do they that fancy all the Gospel to be a carnal or a moral Discourie. 5. Thote cannot have Faith, in whose Heart the Gospel lieth above Ground, Devils and fin having made the Heart hard like the Summer Streets, Matth. xiii 19. with

Triumph of Faith 19. with daily treading and walking on them. A stony Faith, or a Faith that groweth out of a stone, cannot be a faving Faith: There's a Heart that is a daily Walk, in which the Devil (as it were) aireth himfelf. 6. If Christ have given the last Knock at the Door, and all In-passages be closed up, and Heart-inspirations gone, there can be no more any fort of Faith there, Eph. iv 19. 2 Tim. iv. 2. The Heart is like a dried up Arm in some, all the Oil in the Bones are spent. 7. Loose walking with Greediness, argues that Hell hath taken Fire on the Out-works of the Soul. Hell in the Hands and Tongue, as in the Outwheels, must argue Hell and Unbelief in the Heart, and the In-wheels. 1. Loofe Believers go to Heaven by Miracles, I dare go to Hell for a Man, if fuch an one go to Heaven, who liveth prophanely, and faith, he hath a good Heart within. 2. The going in Ways of Blood, Extortion, Covetousness, Idolatry, belieth the Decree of Election to Glory. Grace leadeth no Man to the East, with his Face and Motion closs to the West. 3. This Way of working by Contraries, is not God's Way: God can work by Contraries; but he will not have us work by Contraries. There's fome Heaven of Holiness in the Court-gate to the Heaven of Happiness. 8. Faith over-looketh Time, Heb. xi. 10. Abraham looked for another City. Faith in Moses was great with Child of Heaven, ver. 25. He had an Eye to the Recompence of Reward. Eternity of Glory, is the Birth of Faith. Oh! we look not to the declining of our Sun, 'tis high Afternoon of our Piece of Day, eleven Hours is gone, and the twelfth Hour is on the Wheels, and I fee not my own Gray-hairs; 'Tis upon the

The Trial and SER. 22 200 Margin and Borders of Night, and I know not where to lodge. We are like the Man, swimming through broad Waters, and he knoweth not what is before him, he swimmeth thorough deeper and deeper Parts of the River, and at length, a Cramp and a Stich cometh on Arms and Legs, and he finketh to the Bottom, and drowns: We fwim through Days, Weeks, Months, Years, Winters, and are daily deeper in Time; while at length Death bereaves us of Strength of Legs and Arms, and we fink over Head and Ears in Eternity. Oh! Who like the sleepy Man, is loofing his Clothes, and putting off the Garments of Darkness, and would gladly sleep with Christ? Men are close buttoned, and like Day-men, when its dark Night. 'Tis fearful to ly down with our Day-clothes, Job xx. 11. Sin is a fad Windingsheet: Oh! what Believer faith, I would have a Suit of Clothes for the high Court and Throne to be an Essay, to see how a Suit of Glory would become me ? This much for Faith.

SERMON. XXII.

Now a Word of a strong and great Faith, and withal of a weak and fainting Faith. For the first I go not from the Text, to find out the Ingredients of a great Faith. 1. A strong, praying and a crying Faith, is a great Faith. So must Christ's Faith have been, who prayed with strong Cries and Tears: Strong Faith maketh fore

SER. 22 Triumph of Faith. 301 fore Sides in praying, as this Woman prayed with good Will; there's an efficacious Desire to be rid of a finful Temptation, as Paul prayed Thrice to be freed of the Prick in the Flesh. Their Faith is weak, who dare not pray against some Idol Sins. Or, 2. It they pray, 'tis but gently, with a Wish, not to be heard.

2. The Woman's crying, her instant pleading in Faith: Yea, 1. Above the Disciples Care for her; yea, above Christ's seeming Glowms, who denied her to be his, who reproached her as a Dog, argueth great Grace, great Humility, with

strongadherence, and so great Faith.

2. For Faith faileth sometimes with a strong Tide, and a fair Wind; according as the Moon hath an Aspect on the Sun, so is it full, or not full, when the Wheels are set right to the Sun, the Clock moveth and goeth right: The fairer and more clear Sight that Faith hath of Christ, the stronger are the Acts of Faith; it cannot be denied but Faith hath a good, and an ill Day: Because Grace is various, its no strong Proof that its not Grace.

3. To put Faith in all its Parts, in Light, in staying on Christ, in Assiance, in Adherence, in Self-dissidence, in submissive assenting forth in all its Acts, and to lift the Soul all off the Earth, requireth Christ's high Spring-tide; 'tis not easie to put all the Powers that do act in Faith assort, especially because a strong Faith is a great Vessel, and therefore more of Christ's Tide is required for weighing Anchor, and launching forth: The Wings sof a Sparrow cannot raise an Eagle off the Earth, the Limbs of a Pismire cannot suit with a Horse or an Elephant, there is Need of a strong wing-

303 The Trial and Ser. 22 winged Soul to believe, especially against Hope.

4. To believe Christ, when Midnight speaketh Blackness of Wrath, requireth Eyes and Light of Miracles nay 'eis a greater Work than the very Miracles of Christ, Joh. xiv. 12. But especially, when Christ is absent, 'tis with the Soul, as with a Clock, in which the Wheels are

broken, the passes or Weights fallen down.

Object. 1. But I aim and endeavour to believe, but can do nothing, and without his Grace my Violence to Heaven is without Fruit. Anf. 1. 'Tis true, the Semipelagians halfing of the Work of believing, and the Glory of it between co-operating Grace and Will, as if Nature could divide the Spoil with the Grace of Christ, is damnable Pride; but it's God's Way to halt the Work between Christ within, in Regard of the Habit of Grace and Christ without, in Regard of the affifting Grace of God, Luke xv.20. While be was vet a great Way off, his Father faw him. and ran and fell on his Neck, and kiffed him: Christ rewardeth not Nature's Aim's with Grace. nor doth he make Gifts the Work, and Grace the Hire, or Nature's Labour the Race, and Grace the Garland: But he rewardeth Grace with Grace, and that of meer Grace, Joh. xv. 3. He hath in his Decree and Promise marshalled such and such Acts of Grace to stand beside others, and that by Covenant; and therefore believe, that you may believe; pray, that you may pray. Object. 2. But who can act faving Grace, without the blowing of saving Grace; I can no more do it, than I can command the West Wind to blow when I lift. Ans. I grant all, nor do I

speak this to infinuate, that Free-will fitteth at

Triumph of Faith. the Helm, or that Grace sleepeth, and Will waketh, the contrary is an evident Truth: Yet give me Leave to fay, There's Odds between blowing of the Wind, and making ready the Sails: Though Seamen cannot make Wind, nor is it their Fault to want Wind, yet can they prepare the Sails, and hoise them up to welcome the Wind; we cannot create the Breathings of the Spirit, yet are we to miss these Breathings ; and this is a fitting of the Sails, and we are to join with the Spirit's Breathings. Christ bindeth up the Winds in his Garment, so as if one look of Faith. or half a spiritual Groan, should ransom me from Hell, I have it not in Stock; therefore hath God ordered fuch a Dispensation, that in all Stirrings of Grace, the first Spring, Principium motus, the Fountain-rise of calling Jesus Lord, shall be up in Heaven at the right Hand of the Father, and the far End of any gracious Thought, is as far above me as the Heart of Christ, who is in the Heaven of Heavens, is above the Earth, though you think nothing of it; and better Christ be my Steward, and that the Gospel be at the End of all Acts of Grace, as that Christ be Freewill's Debtor: More Reafons Christ be Creditor than Debtor to his redeemed Ones 2. I know the Child of God may be so far forth Lazie, as that 'tis his Fault that the Wind bloweth not; if we speak of a moral Cause. 3. 'Tis his Part to join with the working of affifting Grace, Col. i. 29. Whereunto I also labour, agonidsomenos striving according to his working, which worketh in me mightily. The Lord hath, by free Promise, laid holy Bands on himself, to give predeterminating Grace to his own Children to persevere to the End, and to prevent Apostacy and hainous Sins

The Trial and SER: 22 inconfistent with laving Faith, 1 Cor i.8. Jude v. 24. fer.xxxii,39,40,41. Ifa. liv. 10. Ifa. lix. 21, 22. Luke xxii 32.1 Iob. ii. 1, 2. Yet fo, as he hath referved a Liberty to himself, to co-operate with them in particular Acts, as it shall be their Sin, not his withdrawing of Grace that maketh them guilty, to the End we may know we are in Grace's Debt, in all good and supernatural Acts; fo 2 Chron. xxxii. 31. Ezekiah was tried of God in the Bufiness of the King of Babylon's Ambaffadors; that the King might fee that he could not walk to Heaven on Clay Legs, or by his own Strength, and the Reason is clear; God cannot make a Promise of contributing this bowing and predeterminating Grace, but in a Way fuitable to Free-Grace. For God cannot change Grace unto natural Debt, it remaining Grace, for fo it should be Grace, and no Grace, which is a Contradiction 2. The Lord hath referved Liberty to himself in this Promise, that in this or this particular Act (the Omission whereof may consist with Perseverance in Grace) he may contribute his Influence of Grace, or not contribute it; so David hath not actual Grace at his Will and Nod, to eschew Adultery, and Murder as he pleafeth: Nor Peter to decline an evil Hour, when he shall be tempted to forswear his Saviour Christ: nor hath Heman in his Hand, Pfal. lxxxviii. nor the deferted Church Power, Pfal. Ixxvii. to pray, and believe, and rejoice in the Salvation of God, at the Disposition of Free-will: But the Key is up in the Hands of the Kingly Intercessor, at the right Hand of the Father, that must open the Heart; 'ris far to fetch, as far as the Heaven of Heavens, to make wind and failing to Christward; therefore, 3. Seasons of Acts of Grace to

Triumph of Faith SER. 22 believe, to walk in any Warmness of Love to Christ and his Members, are Fruits of Royal Liberty and Free-Grace; who hath the Key of the House of Wine, to stay the Soul with the Flagons and Apples of Love? Certainly, it is the King himself that taketh the Spouse into his banquetting House, Cant. ii. 4. And yet so as the Omission of all supernatural Duties; yea, our Lazineis in the Manner of doing, our Failings and Sins are imputed to ourselves, and not to the not blowing of the Wind of the Holy Spirit, nor to the Want of the efficacious Motion of the Spirit, as Libertines teach, with Armineans; For we fo fin through the Want of the Motions of efficacious Grace, as through the Want of a Physical, not of a moral Cause, and so as we are most willing to want that Influence, and so are guilty before the Lord: God hath Reasons strong and convincing, why he worketh thus; r. It fetteth not Grace to work by Ingagement; the Spirit of the living Creatures is within every Wheel of Christ, that it must move from an inward Principle; the Motion of faving Grace, is Christ's Heart wheeled about by itself, and by no foreign Cause without itself: Love worketh as Love without Bud or Bribe from Men or Anglls. Grace is both Wages and Work, the Race and the Gold to itself. 2. God delights to have Men and Angels his Debtors. Grace holdeth an open and free Inn, with all the Dainties that Christ can make, to all comers and Goers, for nothing but Thanks, and heartily welcome: Grace maketh no Gain of my Work. The fweating of Angels, and of the Thousand Thousands that fing up the Glory of Christ before the high Throne, is no income to Christ's

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The Trial and 306 SER. 22 Christ's Rent: Grace should not be Grace, if it could Traffique, or buy, or fell with a Creature. Angels and Men stand in the Books of Free-grace for Millions of borrowed Sums. Christ's Blood and deep Love may be praised, but never recompenfed: Christ's Love bath filled this World, and the new Paradife with Debtors; and Angels can neither read, nor fum, nor cast up the Accompts of Free-grace. 2. That we cannot be Masters of one good Act, without his preventing Grace, evidenceth what Nature is, and maketh Grace both my Staff and my Convoy in at Heaven's Gates; Nature & Free-will must stoop&do Homage toChrist. there's a Glory active& a Glory passive, as there's alto Graceactive & passive, free-will is active under Grace, and passive also; and therefore, Grace and Mercy, is to the Saints, and upon the Saints; Nature emptieth its Lamp upon the golden Pipe, the rich Grace of the Mediator, and free will moveth and runneth, but not, but as moved, driven, and breathed upon by free Grace: But as concerning Glory, it hath a more eminent and noble Relation; Glory shall be on the Saints as a Garment, as a Crown, for they shall be glorified: But no Glory to the Saints, but only, only to the Lamb, to the flower of the Glory of Glory, Fesus the Celebrious, Eminent, most high and adored Prince of the Kings of the Earth; and therefore, there's Room and Place left for Sin and and Shame to free-will in the Bufiness of predeterminating Grace, that Nature can but figh and fin. and Grace fing, and be spotless and innocent : Christ so draweth, as we fin in not being drawn; Christ so taketh and allureth, that it is our Guilt that we are not taken and overcome with the Smell

Triumph of Faith; SER 22 of the King's Ointments ! So is fin the field out of which Ipringeth the Rose, the flower of free and unhired Grace: Sin must go with us, as near to Heaven, as to the Threshold of the Gates, that the Sinner may halt and crook, when he moveth his foot on the Threshold-stone of Glory; that fo pardoning Grace may enter the new City with 4, The Lord will have us take to Heaven with us, a Book of the Pfalms and Praises of Grace, that in that Land we may extol and advance free Grace, and may hold the Book in our Hand all the Way, and figh, and weep, and fing, and adore the Saviour of free Grace, and may take Grace's Bill in our Hand into Heaven with us. O how sweet to be Grace's drowned and over-burdened Debtor? 'Tis good here to borrow much, and profess Inability, for Eternity, to pay, that Heaven may be a House full of broken Men, who have borrowed Millions from Christ, but can never repay more, than to read and fing the Praises of Grace's free Bill, and fay, Glory, Glory to the Lamb, that fitteth on the Throne for evermore, praising for ever in Heaven, must be in lieu of paying Debt. 1. God is not behind, nor wanting to the gracious Soul, for there's a Promise of Grace here. 2. There is an Intercession at Hand, and that more mighty now than at Christ's first Ascenfion, and shall be more mighty when all Israel shall be converted, There's a stirring required in a gracious Spirit, but with Sense of Nature's Weakness, so as he is to arise, and be doing, and the Lord shall be with him, and he is so to blow upon the Coals, as if he could do his alone, tho' not without the Faith of Dependance upon an immediate Acting from Heaven, Obj. U 2

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The Trial and 308 SER. 22 Obj. 3. But then Adam, yet sinless, was to believe Weakness and Sin in himself, before he finned. Anf. Not so, but he was to have that which by Analogy answereth to Sense of Sin, that is, a finless Consciousness and Solicitude, that if God should withdraw his stirring and predeterminating Influence of coroborating him to will and to do, (you may call it Grace) he should fall, and that Legs in Paradife, without actual Assistance, could not actu secundo, bear the Bulk and Weight of Adam's connatural and constant walking with God, that Adam might know, before he was a Debtor to Justice, that he had Need of Mercy, or the free Goodness of a Surety, such as Jesus Christ, to prevent Debt, no less than to pay Debt, even as Angels are Debtors to Christ their Head, for Redemption from all posfible Sins, no less than we are (though the Degrees of Altitude of Grace varieth much) the obliged Underlings of fuch a bountiful Landlord, for Redemption from actual Mifery.

3. That is a great Faith, that is not broken with a Temptation; But 1. taketh Strength from a Temptation; as some run more swiftly atter a Fall, that they may recompence their Loss of Time; and that is great Faith that argueth from a Temptation, as this Woman doth. 2. That is Job's great Faith, Chap. ii. 3. That he still holdeth fast his Integrity; the Word [Hazak] is to hold with Strength and Power, He keepeth fast, and with Violence, his Innocency: And Faith maketh him stronger than he was; the Word is used, Psal. cxlvii' 13. For making stronger the Bars of Ports. And 'tis Job's Praise, Chap, i. 22. In all this Job sinned not, nor charged God with

SER. 32 Triumph of Faith. with Folly, 3. 'Tis a ffrong Faith in this Woman, that, in a manner, conquers Omnipotency by believing; yea, Satan, Winds, Fire from Heaven, Wife, Sabeans, yea, apprehended Wrath cannot prevail with 70b to subdue his Faith; in all he standeth by this, Job xv, 13, Though the Lord fould flay me, I'll trust in him: 'Tis great Faith to be at holding and drawing with God; and yet believe and pray, Hof. xii. 3, Gen. 32. 26. And not let the Lord alone, nor give him any Rest, Isai. lxii. 6, 7, till he answer; as suppose thy Prayers were never heard, and the Acts of believing were but Darts thrown at Heaven, and the Throne without any Effect; yet because Prayer and Believing are Acts of honouring God, tho' they never benefit thee; it argueth strong Grace, and so great Faith, that it can be faid, there be ten Years, twenty Years of reiterated Acts of Faith, and Prayers of fuch a Man lying up before the Throne; yea, in Christ the high Priest's Bosom; Let God make of my Faith what he will, yet am I to believe: Continued Believing is Christ's Due, though it should never be to me Gain of Comfort or Success: That is, a weak Man who is thrown down on his Back with a Blast of Wind, or made to stagger with the Cast of a Straw, or a Feather: The temporary Faith is in this feen to be fost, that 'tis broken with Persecution; When the Sun riseth anon, [euthoos] Matth. xiii. 21. He is offended and withereth quickly: Some Spirit of foft Clay for a Scratch with a Pin on his Credit, casteth away all his Confidence, despaireth, and hangeth himself as Abithophel: Such a Temptation would not once draw Blood of a strong Believer: Straws and Fea-

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The Trial and SER. 22 thers and Flax do quickly take Fire, and are made Ashes in a Moment, but not so Gold, there's Bones and Mettal in strong Faith, so the Martyres Faith, that could not be broken with Torments, is prov'd to be a greatFaith, Heb. x.i 35. etympanisthesan. Their Bodies were racked out as a Drum, and beaten to Death, after racking, and they would not accept a Deliverance: Why? Faith looked to a better Resurrection: He who fweateth panteth up the Brow of the Mount after Christ, and carrieth Death on his Back, must have this strong Faith, that Christ is worthy of Tortures: A strong Faith can bear Hell on its Shoulders, the Grave and the Sorrows of Death, and not crack, nor be broken, Plal, xviii. 4. 5, 6, Pfal. cxvi. 3, 4.

4. That Faith is argued to be strong that hath no Light of Comfort, but walketh in Darkness upon the Margin and Borders of a hundred Deaths, and yet stays upon the Lord, Isa. 1. 11. So this Woman had no Comfort, nor Ground of Sense of Comfort from Christ, except rough Answers, & Reproaches, yet she believeth, and so must be strong in the Faith, Pfal. iii. 6. David's Faith standeth straight without a Crook, when ten thousand Deaths are round about him, and Psal. xxiii. 4. He feareth no Ill when he walks in the cold and dark Valley of the Shadow of black Death: Heman, Pfal. Ixxxviii. 7. Thy Wrath lyeth bard on me, thou hast afflicted me with all thy Waves. then, in his Sense, God could do no more to drown him, not Waves, but all Waves; all God's Waves was on him, and above him, yet Ver. 9. Lord, I have called daily upon thee: Then he believed daily. Hezekiah's Comforts are at a hard Pinch,

Ilas.

Triumph of Faith. I/ai. xxxix. 14. Mine Eyes fail with looking upward, O Lord, I am oppressed; yet praying argueth Believing, Lord, undertake for me. We must think Christ's Sense of Comforts was ebb and low when he wept, cried Heb. v. 7. and was forsaken of God; yet then his Faith is doubled, as the Cable of an Anchor is doubled when the Storm is more than ordinary, My God, My God: David chideth his cast-down Soul, when there's no Glimpse of Comfort, with strong Faith, Plat. xlii. 11. Hope thou in God, for I shall yet praise bim. In fwimming well, the less natural Helps to hold up the Chin and Head, the greater Wave, if the Swimmer be carried strongly thorow, as it were in Despight of the Stream, there's the more Art: Art may countervalue Strength, and fometimes Wisdom is better than Strength: The. less Comfort, if yet you believe at Midnight, when the Spirit is overwhelmed, the more is the Art of Believing: When an inward Principle is weak, we help it with Externals: That the Child must be allured with Rewards, as with Apples, a Penny, or the like, it is because his Sight and Defire of the Beauty and Excellency of Learning, and Arts, is but weak or nothing at all: Sense and Comforts are external Subfidies and Helps to Faith; and these that cannot believe, but upon Feelings, and Sense of the Sweetness of Comforts, are hence argued to have weak and broken Inclinations and Principles of Faith: The more Freeness and Ingenuity of Spirit that is in believing, the more Strength of Faith, for that is most connatural that hath least Need of Hire: You need not give Hire, Reward or Buds to the Mother's Affection to work upon her, and cause her to love her Child: Love

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The Trial and Love can hardlybe hired, Nature is stronger than Rewards or any Externals: Comforts are but the Hire of serving of God, and the Results of believing in a fad Condition. There be fome Cautions here that are confiderable, 1. God leadeth fome strong Ones to Heaven, whose Affections are fost as David's were, Pfal. xxxv, 13. and cxix. 25, 28, 53. Pfal. vi. 6, and yet Faith is strong, Pfal. xxii. 1. God possibly immediately working upon the affenting, or believing Faculty, leaving the Affections to their own native Disposition. 2. God useth some priviledged Dispensations, so as a ftrong Believer shall doubt upon no good Ground, Pfal. cxvi. 11. God to disposing, that Grace may appear to be Grace, and the Man but Flesh. 3. Softness of Affection, and Light of Comfort, may by Accident concur with strong Acts of Believing; for with these, in many, there is little Light, much Faith, and they should without these Apples given to Children, strongly believe, and God to confirm his own of mere Indulgence Iweetneth Affections.

But if God give Comforts, ordinarily 'tis a Sort of Indulgence of Grace, or the Grace of Grace, 'Tis true, rejoicing falleth under a Gofpel-Commandment, Phil. iv. 4. Yet so, as God hath not tied the Sweet of the Comfort of Believing to believing, that you may know 'tis Strength of Faith that is the Principle of strong Faith, as intense and strong Habits maketh strong Acts. God keepeth some in a sad Condition all their Life, who are experienced Believers, and they never feel the Comfort of Faith, while the Splendor of Glory glance on their Eyes; as one experienced Believer kept under Sadness & Fear sor eighteen Years,

Triumph of Faith. SER. 23 213 Years, at length came to this, I enjoy and rejoice with Joy unspeakable and glorious; but he lived not long after. Another living in Sadness all his Life died with Comforts admirable. And, 2. Let this be put as a Cafe of Conscience, why divers believing and joying much in God's Salvation all their Life, yet die in great Conflicts, and to Beholders with little Expression of Comfort and Feeling? As divers of the Saints die. Certainly, God 1. walketh in Liberty here. 2. He would not have us to limit the Breathings of the Hely Ghost, to jump with our Hour of dying. 3. We may make an Idol of a begun Heaven, as if it were more excellent than Christ. To conclude, little Evidence, much Adherence speaketh a strong Faith.

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SERMON XXIII.

He Woman had no apparent Evidences of believing; yet did she hang by one single Thread of the Word, of the Mercies of the Son of David. Antanaclasis, par elida ep elpidi. more that the Word of Promise hath influence in believing, and the less of convincing Reason and appearances, the greater Faith, Rom. iv. Abraham had a promise of a Son, in whom the Nations of the world should be blessed: But, 1. There was no appearance of this in Nature. Abraham& Sarah at this time were between them two 200 Years old lacking ten, and so no natural hope of a Child. 2. He had but one, promise for his Faith; we have twenty, an hundred, yet Rom, iv. 18. He against hope, believed in hope. 'Tis an elegant Figure having a Form of a Contradiction, there

The Trial and SER. 23 was no Hope, yet he had Hope. 2. Ver. 19. Not being weak in the Faith: Then he was strong in the Faith, and gave Glory to God, as it is Ver. 20. 3. He staggered not through unbelief, ou diakrithe, then 'tis an Argument of weak Faith, to difpute according to the Principles of Natural Logick with God, to go on upon God's naked Word without reasoning, is a strong Faith, especially when the Course of Providence faith the contrary. The word of Promise is the Mother and Seed of Faith, 1 Pet. i. 23. the more of the Seed the more of the Birth: Wine that is separated from the Mother doth foonner Corrupt; that is strongest Faith that hath most of its Seed and Mother that is, of the Word of Promise in it. Abraham had nothing on Earth to fustain his Faith in killing his Son, but only a naked Commandment of God, all other Things were contrary to the Fact; yet is Faith strongest, when it standeth on its own Bafis and Legs, and that is the word of Omnipotency, the Word of Promise; other Pillars of Faith are rotten and fandy Foundations; Inspirations beside and without the Word, are the natural Faiths unwritten Traditions: Every Thing is strongest on its own Pillars that God and Nature hath appointed for it: The Earth hangeth by God and Natures Statute in the Mids of the Air, if the Earth were up in the Orb or Sphere of the Moon, it should not be so sure as it is now: And if the Sea, Fountains, and Floods were up in the Clouds, they should not be so free from perishing, as they now are: Faith is feated most firmly on a word of him, who is able to perform what he hath faid. Wicked Men are feeking Good in Bloods, in Wars, in the Destruction of the Church,

of the Reformation and Covenant of God; yet their Actions are not feated on a word of Promise; but on a threatning that Destruction shall come on them as a Whirl-wind, therefore is not the wicked Mans Bread sure, when the Child of God hath Bread, Sleep, Peace, Immunity from the Sword (in so far as the Sword is a Curse) and that by the Covenant of Promise. This Woman had one Gospel-word, Mercy from the Messiah, David's Son.

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6. That is a strong Faith which can forego much for Christ, and the Hope of Heaven. Moses was strong in the Faith in this, who refused the Treasures of Egypt, the Honour of a Princedom, and to be called, The Son of Pharaoh's Daughter, Heb. xi. 26. For he had an Eye, apebale, an Eagles look, and Eye to Heaven, to the Recompence of Reward. Abraham foregoeth Country and Inheritances for God, Heb. xi. 9. By Faith be Sojourned in the Land of Promise, as in a strange Country, dwelling in Tabernacles. sojourned. 2. He played the Pilgrim. 3. He dwelt not in Castles and Cities, though the Land was his by Promise, and his Grandson Facob disposed of it in his Testament, Gen. xlix. 10. For he looked for a City which hath Foundations: (to the strong Faith, all Cities are bottomless except Heaven) Whose maker and builder is God: Now this Womans Faith is great in this; she looked for a Temporary Deliverance from Satan's Power to her Daughter, under the Notion of one of the sure Mercies of David, and that by Faith which inheriteth all the Promises: Not to see beyond Time and Death, nor see the Gold at the Races end fainteth the Traveller, a fight of the fair

City

City is as a draught of Wine to the fainting Traveller; it addeth Legs and Strength to him; Heaven is down-ground, when Faith feeth it, it is (when Sight faileth us) toilsome, and up the Mount: When Stephen in a near distance heard the Musick of Heaven, his Countenance did shine, he did leap to be at it: I see Heaven open and

Fefus, &c.

Tis great Faith to pray, and persevere, and watch unto praying, as this Woman did, when Christ seemeth to forbid to pray; as he both reproached this Woman in her praying, as if it had been but the crying of a Dog, and faid he was not fent for her: When the Promise and Christ feem to look away from you, and to refuse you, yea, to forbid you to believe; then to believe is great Faith, Actions in Nature going on in Strength, when contrary Actions doth countermand them, must be carried with prevailing Strength: It's strength of Nature that the Palm-Tree groweth under great Weights, it's Prevalency of Nature that mighty Rivers when they swell over Banks, do break over all Oppositions: Satan hath a Commission to burn and slay; a strong Faith quencheth all his fiery Darts, Eph. vi. 16. Jet me alone, (faith the Lord to Jacob, Gen. xxxii. 25, 26,) Pray no more; Jacob's strong Faith doth meet with this Commandment: Thus, I will not let thee alone, I must pray on till thou bless me: Strong Faith beateth down Misapprehensions of Promises, or of Christ, and layeth hold on Christ under his mask of Wrath, Lam. iii. 9. And co-Jered with a Cloud.

8. Great Boldness in the Faith, argueth or at Faith; there be three Things in Faith, in this

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Triumph of Faith. SER. 23 Notion. 1. An Agony and wreftling of Faith, Col. i. 29. which is a heavenly violence in believing. 2. To be carried with a great Measure of Periwasion and Pterophory, with full and hoised up Sails in believing, Col. ii. 2. There's a rich Affurance of Faith. 2. Not that only, but in abstracto, there's the riches of Affurance. 3. There's all riches of Affurance. 4. A riches of the full Affurance of Faith. So strong prevailing Light produceth a strong Faith; Alas, 'tis but Twilight of Evidence that we have. 3. To be bold, and to put on a heavenly Stoutness, and daring, in venturing with Familiarity unto the Throne of Grace, is a strong Faith, Heb. x. 22. and Heb. iv. 16. We are to come with Liberty, and boly Boldness to the Throne, as Children to their Father; fo the Church with heavenly Familiarity, and the daring of Grace and Faith prayeth, Cant. i. 1. Let him kiss me with the Kisses of his Mouth: John's leaning on Christ's Bolom is not Familiarity of Love only, but of Faith also; In whom we have Boldness and Access with Confidence by Faith, Eph. iii. 12: Faith dare go unto the Throne, and Heb. x. 19. To the Holy of Holies; Faith blusheth not.

9. That which leadeth a Man with Paul and Silas to fing Pfalms in the Stocks, in Prison, and in Scourges, that is a strong Faith; Job is hence known to be strong in the Faith, because being made a most miserable Man in regard of heavy Assistance Assistance Faith prophesieth glad Tidings out of the Fire, out at the Window of the Prison, and rejoiceth in Bonds, Mic. vii. 8. 9. Isa. lii. 1, 2, and liv. 1, 2, 3, 4. To glory in Tribulation is an Argument of one

justi-

Justified by Faith, Rom. v. 1, 2, 3. And the greater Gloriation of Christ's Chains and Cross is a strong-

er Reason to conclude a strong Faith. 10. To wait in Patience for God all the Day long, is an Argument of great Faith, Ifa. xxviii. 16. He that believeth shall not make haste; he shall not be confounded with shame (so the Seventy translateth it, and Paul after them, Rom. ix. 23.) As those that flee from the Enemy out of hastiness, procured by base fear, which is a shame: I dare not fay that the Seventy readeth [Uchush] festinet instead of [Ubhush] confundatur : But it proveth believing and a valorous keeping the Field without flying, and so continued waiting on God, to be of Kin to believing; and the longer the Thread of Hope be, though it were feventy Years long, as Hab. ii. 1, 2. or though it were as long as a Cable going between the Earth and the Heaven, up within the Vail, Heb. vi. 19. the stronger the Faith must be; Unbelief not being chained to Christ leapeth over board at first, as the wicked Kingsaid in the haste of Unbelief, 2 Kings vi. 33. What should I wait any longer for the Lord? Faith is a Grace for Winter, to give God leifure to bring Summer in his own Season: The Reasons of our Weakness be two, 1. We see Israel and their dough on their Shoulders wearied and tired, lately come out of the Brick Furnace, wandring without one Foot of Heritage, forty Years in the Wilderness, and four hundred Years in Egypt, Acts vii. 6. This looketh like Poverty, to believe the other Mystery in the other Side or Page of Providence, the Glory of dividing the Red-Sea, and of giving feven mighty Nations to his People, and their Buildings, Lands, Vineyards, Gardens,

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Triumph of Faith. SER. 23 is a strong Faith. 2. The Furnace is a Thing void of Reason and Art, and so knoweth little, that by it the Gold-smith maketh an excellent and comely Vessel of Gold: 'Tis great Faith to believe, that God by crooked Instruments, and Fire and Sword shall refine a Church, and erect a glorious building, and these Malignant Instuments are as ignorant of the Art of divine Providence, as Coals and Fewel are of the Art and Intention of the Gold-Smith, Mis. iv. 12. Ifa. x. 5, 6, 7. The Ax and Saw know nothing of Art, nor the Sword any Thing of Justice. Prelates, Papists, Malignants in the three Kingdoms understand nothing of God's deep Counsel upon themselves, in that God, by a Fire of their kindling, is burning themselves, and taking away the Tin and Brass, and reprobate Mettal, and refining the Spoule of Christ: they serve a great Service, but know not the Master of the Work.

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nan, is a great Faith: The more Sins that are pardoned, as it inferreth the more Love to Christ, Luke vii. 47. So the unworthier a Soul is in itself, to believe Pardon in Christ, argueth the greater Faith; it must be a greater Faith, to believe the Pardon of ten thousand Talents, than to believe the Forgivenness of five hundred Pence: Christ esteemeth it the greatest Faith in Israel, that the Centurion abaseth himself, as one unworthy to come under one Roof with him, and that he exalteth Christ in his Omnipotency to believe that he can command all Diseases at his Nod, Matth. viii. 8, 9, 10.

12. A strong desire of a Communion with Christ is an Argument of a strong Faith, Rev. xxii. 20.

Surely

The Trial and 320 SER. 23 Surely I come [tachy] Quickly, Faith answereth with a hearty defire Amen, even fo, come Lord Josus, and 2. Pet. iii. 12. These two are con joined, the one is a Word of Faith [profdokontes] Looking for : The other a Word of earnest Defire, epeudontes Hasting after (Stepha. votis accelerantes) the coming of the Day of the Lord. Faith defireth an Union with Christ and a Marriage Union: The Reason is, strong Faith cometh from ftrong Love, and ftrong Love and ftrong Coals of defiring to be diffolved, and to be with Christ, Phil. i. 23. Burneth in at Heavens Door; Love-fickness for Glory goeth as high as the lowest step of the Throne that the Lamb Christ fitteth on; and 'tis Faith and Love together, that defireth Christ to mend his pace, and saith, Cant. viii. 14. Make haste, my beloved, and be as a Roe or a young Hart upon the Mountains of Spices. The fervor of Love challengeth Time, and the flow-moving Wheels of Years and Months, and reckoneth one Hour for a Day, and a Day for a Year, Pfal. ci. 2. O when wilt thou come to me? So hope deferred is a Child-birth pain, and a Sickness of the Soul, Prov. xiii. 12. Faith with Love cannot endure a Marrow: Faith putteth Christ to posting, and leaping over Mountains, and skipping over Hills, Cant. ii. 8. And addeth Wings to him, to flee more quickly. Yet is there a Caution here most considerable; Faith both walketh leifurely and with leaden Feet, and moveth swiftly with Eagles Wings : Faith, in regard of love and defire of Union with God, is fwift, and hath strong Motions for an Union; year, a Love-sickness to be at the top of the Mount to be satiated with a Feast of Christ's enjoyed Face

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Triumph of Faith. SER. 23 but in regard of a wife Affurance that God's time is fittest, it maketh no haste: So to wait on, and to haste may stand together, 2. Pet. iii: 10. 13. Faith effectual by, or with Child of Love and good Works is a strong Faith, 1 Thes. 1. 3. Remembring your work of Faith, Philem. ver. 6 Faith effectual. There be Bones in a strong Faith; yea, Sap and Life. How many thousands of Apples be there virtually in a Tree that beareth Fruit, for thirty or forty Years together? So'tis faid of Stephen, That he was full of Faith and Power, Acts vi. 8. And Barnabas, Act. xi. 24. Full of the Holy Ghost and of Faith. What is then a small Faith, or a weak Faith, is easily known. 1. A Faith void of all doubting, is not a weak Faith, nor yet the strong Faith: Antinomians err many ways in this point, 1. After the Revelation of the Spirit, neither Devil nor Sin can make the Soul to doubt (fay they;) yea, but the Spirit of Revelation was in Jeremiah, who doubted when he complained, Chap. xv. v. 18. to God of God, wilt thou be to me altogether as a Liar, and as Waters that fail? Chap. xx. 7, 8, 9. v, 14. 15, 16. Job doubted, Chap. xiii. v. 14. when he faid, Wherefore hidest thou thy Face, and holdest me for thine Enemy? And Afash, Pf. Ixxiii. 12. Heman, Pf. lxxxviii. 13, 14. 15. And the Church, Pfal. Ixxvii. yet all these were sealed by the spirit unto the Day of Redemption. 2. This is like the foul Error of the Arminians, who with Socinians, hold, that as there be three degrees of Believers, 1. Some babes. 2. Some aged, so there is a third fort of truly perfect ones, who do not Sin from the root of Concupifcence, the Combat between the Flesh and the spirit now ceasing, only

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The Trial and 322 SER. 23 they fin through Inadvertancy or some Error, or over-clouding of their Light, as Adam and the Angels finned, there being no inward Principle of Corruption in them. Hence fome Libertines fay, These that are in Christ can no more sin, and not walk with God, than the Sun can leave off to give Light, or Fire to cast Heat, or a Fountain to send out Streams, in regard that the Spirit acteth them to walk with God by fuch a necessary impulsion that destroyeth all freedom of Will; and if they fin, they are not to be blamed, because the Spirit moveth them not to abstinence from fin, and to holy walking. But Paul, a chosen Vessel, and a strong Believer, Rom. vii. 14, 15, 16, 17, &c. complaineth of the indwelling of Sin, of his Carnality, and the flesh's lufting against the Spirit, and of his Captivity under fin, which must argue his imperfect Faith, liable to the distemper of finful doubtings. It is also a great Error to say, That to call in question, whether God be my Father after, or upon the Commission of some hainous sins, as Murder, Incest, &c. doth prove a Man to be in the Covenant of Works. Now there be fundry forts of Doubtings opposite to Faith. In the renewed, there's 1. A natural doubting; and as all Popery is natural and carnal, so this strangeness of Affection by which Men are unkind to Christ, and never perswaded of God's Favour in Jesus Christ, argueth the Party to be under the Law, and not in Christ. This doubting may, and doth in carnal Men confift with Prelumption, and a moral false perswasion that natural Men have all of them, while their Conscience be wakned, that they shall be saved. Why? Iam not a Murderer, a Sorcerer, &c. Why? Or, how can God throw

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Triumph of Faith SER. 23 me into Hell? So 'tis made up of real Lies and Contradictions; yet they have no divine certainty of Salvation. For ask a natural Man. Have you a full affurance of Salvation, as you fay, that you always believe and doubt not? He shall be there at a stand, and answer, Who can have a full Affurance? But I hope well, I believe well Night and Day. And so no doubt Papists also, and they have a Lie in their right Hand, it cannot stand with God's Mercy or Justice; since I am not this, and this, to throw me into Hell. So is Unbelief a Lie, Isa. lvii. 11. And of whom hast thou been afraid and feared, that thou hast lied and hast not remembred me? 2. There's an occafion doubting that rifeth by starts upon wicked Men out of an evil Conscience of fin, but it vanisheth as a Cloud; as in Pharaoh's Confession, I and my People have sinned. This argueth a Law-spirit, rising and falling asleep again. 3. There's a final doubting of despair, like the Doom past on the condemned Malefactor; as in Cain, Gen. iv. 13. 14. in Saul t Sam. xxviii. 15, 16. All these conclude Men under the Law, and the curse of it. But there's 4. A doubing in the Believers, which though a fin, yet (if I might have leave to borrow the Expression) is a godly sin, not because it is not a fin indeed, and so opposite to Grace and Godliness; but a gracious sin, Ratione subjecti, in regard of the Person and Adjuncts, it being a Neighbour to faving Grace; and no Reprobate can be capable of this fin, no more than Pagans, or flagitious and extreamly wicked Men can be capable of the fin a gainst the Holy Ghost. So Beggars are remotest from high and personal Treason, because they have never that honour to come X 2

The Trial and SER. 23 come near the King's Person. So David's Bones, not Saul's Bones, were broken, Pf. li. 10. humbled Bones. (For a humbled Heart is called [Nidcheh] Broken, and bruised with a fear of God's wrath for fin. And the converted Souls moisture is turned to the drought of Summer, Pfal. xxxii. 3, 4. And his Bones waxen old with roaring all the Day, God with-holding the joy of his Salvation. This doubting befalleth never any reprobate under the Law or Covenant of Works; and so, though it be an ill thing, yet 'tis a good fign, as outbreakings of Boils in the Body are in themselves Diseases, Infirmities, Distempers, and contrary to perfect Health; yet they are often good figns & Arguments of strength of Life, and much vital heat and healthiness of Constitution. That Affections of the Child of God, under Inceft, Murder, or other hainous fins be stirred, that Sorrow be wakned and rife, when our Father is offended, and when our Lord frowneth and standeth behind the Wall, and goeth away, is lawful; yet it speaketh Tenderness of Love, Softness of Heart, but that they be so far wakned as to doubt, and fearthat the Lord be changed, that he hath forgotten to be merciful, that is finful doubting, but doth no ways conclude, that the Person is under the Covenant of Works; but the contrary rather, that Grace fitteth and bordereth with this doubting.

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And so that the Person is under Grace, not under the Law. Even where Faith is strong, it is not ever in the same Temper. Health most vigorous will vary in its degrees and decrease at times of Distemper, and yet be strong & have much of Life in it. Take the strong and experienced Christians Life in its whole continued Frame, and for the most . 23 Bones, humalled ar ot Souls mer. with e joy ever . it of t 'tis Body pers, often and tion. Inthat r is indful; of ath ng, unrahis der verill ifin ns he

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Triumph of Faith. SER 24 most part he hath the better of all Temptations; but take him in a certain Stage, or nick of Providence when he is not himself, and he is below his ordinary Strength, even in that wherein he excelleth. If a gracious Temper of Meeknels like Christ, was not the predominant Element of Grace in Moles, yet it was in a great measure in him, he bearing the Name with him, who best knoweth Names, and Things, of the meekest Man in the Earth: Yet in that which was his Flower, he proved weaker than himself, and spake unadvisedly with his Lips. Our highest Graces may meet with an ill Hour. Job by the Testimony of the Holy Ghost is patient, Ye have heard of the Patience of Job. And Chap. iii. We have heard of the curfing Passion of Job also. Believing is like failing, which is not always equal, often strength of Wind will blow the Ship twenty miles backward. 2. The smallest measure of Faith. The minimum quod sic, is fincere adherence to Christ. Not that negative adherence simply, by which some one may say, I dare not for a World quit my part in Christ, or give up with him. Natural Spirits may have a natural Tenderness, by which they dare not quit Christ, and give up with him; yet there's no faving Faith in natural Spirits, but there's in the Believer fome positive adherence under, or with the Negative, by which there's a Power of Love and Kindness, making the Soul to cleave to Christ: There may be great Weakness with this, and great failings, and yet Faith unfeigned. We have need of much Charity to these that are weak in Faith. A Reed, a broken Reed may grow; and Christ will not break it. A buried Believer is a Believer; if Christ

The Trial and SER 23 226 have a near Relation of Blood to a piece of blue Clay, and the dead Corps of a Believer; feeing in his flesh there's the Seed & Hope of a Resurrection, as the Seed and Hope of Harvest is in rotting, and dying Grains of Wheat fown in the cold Earth, as is clear, Pf. xvi. 9. 1 Cor. xv. 42, 43. 44. Much more the Relation of Mercy remaineth in Christ, toward the wrestling, deserted, & selfdead Believer, Now, this smallest Measure of Faith, may confift, 1. With much ignorance of God, as it was with the believing Disciples, who continued with Christ in his Temptations, confessed him, believed and adhered to him, when many went back, and departed from him, Luke xxii. 28. 29. Mat. xvi. 16, 17. John vi. 66, 67, 68, 69. And yet were ignorant of great Points of Faith, as of his Death, Mat. xvi. 21, 22. Of his Refurrection, John xx. 9. 2. So there be great faintings and doubtings, when a Storm arifeth, and the Soul is a finking, Mat. viii. 25, 26, 27, Mat. xiv. 3. Yet a little Faith is Faith. As touching a fainting Faith, 'tis not always a weak Faith that fainteth; strong and healthy Bodies may have Fevers, and Deliquiums. For the causes of fainting are, 1. The want of the Influence of Mercy, and of stirring or exciting Grace cauteth fainting, 2. Cor. iv 1. As we are mercied, ukekkakumen we faint not; we degenerate not. It is in the Bosom of Christ and he lieth about the Bowels on our merciful, high Priest, that keepeth from fainting: If our Interceffor pray not: we faint, Luke xxii. 32. I prayed that thy Faith, me eklipe may not be eclipsed. The Moon is in a certain Death, and soon in an Eclipse; so is Faith under fainting. 2. Fear of Wrath may cause Distraction, and hanging of

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SER. 23 Triumph of Faith. Mind, and Uncertainty, where there is strong Faith, Pfal. lxxxviii. 14,15. compared with v.8.9. As Apprehensions report of God, so are we af fected in believing. Yet may it be collected from Mat. x. 19. In that hour it shall be given you, that Christ holdeth the Head of a fainting Believer. 3. The Dependence of Faith will faint, when Christ withdraweth Love, though he inflict no Anger. The Ingenuity of Grace gathereth Fear

from a Cloud, though there be no Storm.

3. A Soul dead in himself, and that cannot put out Faith in Acts, for want of Light and Comfort, is a weak Faith. A Tree in Winter is a living Tree. There may be Life where there's little Stirring or Motion, 4. That Faith that feemed smallest to the Man himself, is sometime in itself greatest. 1. In sad Desertions there's most of Faith, and least of Sense of Faith, Plal. 22. 1. 2. A suffering Faith may be small to the Sufferer. Many of the Martyrs, in their own sense, were in a dead and unbelieving Condition: Yet Christ is more commended for a suffering Faith than any, Heb, xii. 1, 2, 3. In that he did run, endure the Cross for the Glory that was before He faw Heaven. And his Faith went through Hell, to be at Heaven. There is a high Commendation put on the fuffering Faith of these who were tried with Bonds, Imprisonment, sawn asunder, mocked, Rain with the Sword, Heb. xi. 37, 38. Of whom the World was not worthy. This is not put upon the active and doing Faith, which is put upon the passive Faith; nor is so much faid of these, who, by Faith, pulled down the Walls of Fericho, of Gideon, Baruch, Samson, and such as by Faith subdued Kingdoms.

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328 The Trial and SER. 23 The Reason is, suffering is a Loss of Being and Well-being. These who by doing give away their Evil-being for Christ, and crucify their Lusts for him, are dear to him: But fuch as die for Christ, they gave away both Being and Well-being. Moses and Paul, who in a manner were content to go to Hell, with believing that God's Glory in faving the People of God, was to be preferred to their eternal Being, and Well-being, behoved to have great Faith. 3. The Faith that is weak, in regard of Intention of Decrees, may be a great Faith in regard of Extention: The Children of God, whole Life is the Walk of Faith, 2 Cor. v. 7. May have but a small Measure of Faith : Yet 'tis a constant and well-breathed Faith, good at the long Race that carrieth a Soul through: In 1. His natural Capacity to believe God will feed him: And, 2. In his civil Relations, as a Father, Son, Servant, Magistrate, 3. In his spiritual Condition, in the Duties of the first Table; in all which Capacities we are to walk by Faith. Yea, to eat, drink sleep; to laugh, to weep, as concerning the ordering of all thele Heaven-ward by Faith. All the Saints that go to Heaven believing, and ordering all these Conditions by Faith, have not always a Faith as great as Abraham, as Moses, Weak Legs carry some through the Earth many thousand Miles: A forry and small Vessel, in Comparison of others, may sail about the Globe of the whole Earth. The Wings of a Sparrow or a Dove, can carry these little Birds, through as much Sea and Land, as the Wings of an Eagle doth carry the Eagle. But ere I go from this Point, I crave Leave to add fomewhat of the least and smallest Measure of Faith, 2. Of the Condition of the Child of God under it. Touch-

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Triumph of Faith. SER. 23 Touching the former, I only fay, There is a Degree of Fire, and a Coal to small, that less cannot be, the Thing remaining; Fire having the Nature, Effence, and Properties of Fire. And when any is in a Deliquium or Swoon, the Man hath Life, but it is kept in narrow Bounds, there is Breathing only. 2. Some vital Heat. 3. Some internal Motion in the Heart and Vital, and animal Spirits, but no more to prove Life almost, than the Man is a dead Corps: Yet somewhat there is to difference him from dead Clay: For Friends will not bury a fwooning Man willingly and knowingly. So at the lowest Condition of the weakest Faith that the Believer is in, some Fire and Coal of Love and Faith there is, and fome Smoaking though little Fire, and possibly we cannot give it a Name. Yet if the Just live by Faith, there must be some Measure of Faith. 2. Some smoaking of Love to Christ. 3. Some discerning of an ill Condi-No Man on Earth in a Sleep hath a reflect Act to know that he sleepeth; no dead Corps knoweth itself to be dead. Never sleeping Man could fay, nay, not Adam in his first Sleep, when God formed the Woman out of a Rib of his Side, Now I am sleeping. No Man naturally dead, can fay, Now am I dead, and I by among the Worms and Corruption. Death maketh no Report of Death: But the Believer can fay at his lowest Condition, Cant. 5. 1. Isleep, but my Heart waketh; and he who saith, Pfal. 119. Lord quicken me, must say, Lord, I am dead; yet to say, Lord quicken me, and to feel and know Deadness, are Acts of the Life of Grace. A Saint in this Condition may love Christ through half a Dream, and half fleeping, half waking, retain honoura-

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The Trial and SER: 23 330 ble Thoughts of Christ, Job 13. 15. & xix. 25, 26, 27. Some have faid, In Hell they should love Christ. This Truth is in it, That in such a Pain and fad Condition of fuffering, as the Damned are in, (Sin, Despair, or God's hating of them excepted) Saints can believe and love Christ, Pfal. 22. 1. at least defire to have Leave to love Christ; for the Evil of Sin may, the Evil of Punishment cannot quench the Love of Christ, which is stronger than Death, than Hell, Cant. 8. 6, 7. The Soul at the lowest Condition, is like the Man who hath engaged his Lands for fo great a Sum as may be a just Price to buy the Land; and so in Effect he hath fold the Land, but with a Reverfion; he keepeth the Reversion: And so by Law, within fuch a Time, he may redeem his morgaged Inheritance. The weakest of Believers, at his lowest Ebb, keepeth he Reversion of Christ: He may, by some grievous Sin, be under such a terrible Defertion, as to put the Inheritance of Heaven to a too great Hazard of being lost; and in Appearance, and in his own Sense, and in the Sense of many, all is gone; yet then, to say nothing of the invisible Chain of God's unchangeable Decree of Election, which the strongest Arms of Devils and Hell cannot break; there is Fire under the Embers, Sap and Life in the Root of the the Oak Tree: God faith of the Bud of this Vine Tree, though the Man neither see nor hear it, Destroy it not, for there is a Blessing in it.

As touching the second: the Question may be, What remaineth for him in this Condition, to know his Condition, or what can he do? I answer, I. When Christ hath left his Bed, and is gone, he is to keep warm the Seat that Christ was in;

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Triumph of Faith. SER. 23 do not fay that the Church, Cant. v. 6. was at he lowest Ebb, yet a Desertion there was, and a fad one: But in this Condition, she openeth her Heart to Christ, I rose up to open to my Beloved. 2 Verse 5. There be some Dropings of Myrrh from her Hands, some Sense of Christ. 3. I called him, but he answered me not; there remaineth a Faculty of Praying. 4. A Love-fickness: Hence it is evident in the lowest and ebbest Condition of a fainting Faith, there is something answerable to this, and this is, to love the Smell of Christ that he hath left behind him, when he himself is gone; it is to defire to behold, with Love and Longing, the Print of his Feet, the Chair of Love that he fat in: Hence, though you teel no Work of Sanctification, his Seat is kept by fome spiritual Meditations; as to consider, what a kind of Love it is that Christ hath bestowed on Sinners, for that he loved his own before he died for them, his Love being the Cause why he died for them; and still after the purchased Redemption, he loveth them, and intercedeth for them up at the right Hand of God; and this is as much as to fay, Christ hath loved you, and repenteth not of his Love; Love made him die for you, and if it were to do again, he would die over again for you, Rom. viii. 33, 34. 1 Tim. 3, 16. And suppose we that there were Need that Christ should die twice, or four times, or an hundred, or Millions of Times, and that he had ten thousand Millions of Lives, and that our fins should have required that he should first die for one Believer, and then die again the second Time for another, and then the third Time for another: And so that he must for every several Elect Person have died a several Death; Love Love

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The Trial and SER- 23 Love should have put him upon all these Deaths willingly: And therefore, if the Believer had ten Loves, as many Loves in one as there be elected Men and Angels, all had been too little for Christ: and when the Believer hath been ferving and praifing up in the highest Temple, as many Millions of Ages of Years, (or a Tract of Eternity answerable to that Duration of Ages) as the Number of the Sand on all the Coasts in Earth, of all the Stars in Heaven, of all the Flowers, Herbs, Plants, Leaves of Trees, that hath been, or shall be from the Creation of God, to the taking down of the Workmanship of Heaven and Earth; yet shall he be as much in Christ's Debt for this infinite Love, when that Time is ended, as when he first opened his Mouth in the first Breathing out of Praises in the State of Glory. 2. He may turn over in his Mind all the Promises, and the literal Revolution of them in the Mind, though it be but a Deed or Act of the understanding and Memory, may cast Fire on the Affections, in which there resideth a Habit of Grace: Tho' there be no Fire in the Bellows, yet blowing with the Bellows, may waken up, and kindle Fire in the Hearth where there is little: The Habit of Grace is often as Sparks of Fire on the Hearth, under the Ashes, and may be kindled up, and made a Fire. 2. When Faith is weakest, and the Soul under a Winter, and a dead Eclipse; 'tis fit to keep the Heart in a passive Frame of receiving of him again, as to forrow for Sin, and to put to Door unrepented Sins; as when the King goeth abroad, sweep the Chamber for his Return. Missing of Christ, longing for his return, Inquisition for him, Watchmen saw ye him? Love-fickness for him, putteth the

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the Soul in a sweet passive Capacity to receive him again, Cant. iii. 1, 2, 3, 4, 5. 4. When the Church is in Bed sleeping, yet she is charged to open, Cant. v. 2. to weep at the Noise of Christ's Knock; when you cannot rise, is somewhat; a Prisoner may stir his Legs; and Cause the Iron Fetters tinkle, though he cannot get out; there is some Strength when we are bidden, Heb. xii. 12. Lift up the hands that hang down, and the feeble knees: Motion will make Fire. 5. Especially Christ sleepeth least, when his child is in a high Feaver: Love watcheth then most at the Bed Side.

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SERMON. XXIV.

Thy Faith | Faith is fo Christ's as the Fountain and the Cause, that it is ours as Agents moved and acted by Christ. Hence 'tis a foul error to fay, That there's no inherent Righteousness in the Saints, and no Graces in the Souls of Believers, but in Christ only: There's Water, even the Spirit poured out on dry Ground, Isa. xliv. 3. God's Spirit put within us, Ezek. xxxvi. 26, 27. The Spirit of Grace, and of Supplication poured on the House of David, Zach. xii. 10. A well within the Saints, springing up to Life everlasting, John 4. 14. The Father and the Son, through the Operation of Grace, take up house in them, John 14. 23. Such a new Stock and Plant of Heaven set in them as they have the Anointing dwelling in them, 1 Joh 11. 27. The Seed of God abiding in them, 1 John 111. 9. Unfeigned Faith dwelling in Timothy, 2 Tim. i. 5. Grace in them, as Fire under Ashes, 2 Tim. 1. 6. And a new Di-VINE

The Trial and SER. 24 134 vine Nature, 2 Pet. 1. 4. An inward Man, 2 Cor. iv. 16. Col. i. 27. Christ in you the hope of giory: Nor are the faculties of the Soul, and the Workings thereof in our Conversion, destroyed, as some fay, as if the Holy Ghost should come instead of these; for Christ taketh down old Work, and maketh a new Building for himself, but the Stones are ours, the Soul remaining in its Powers and Operations, the Understanding and will remain, but opened, Luke xxiv. 45. John xxi. 18. Eph. i. 17, 18. Eph. iv. 23, 24. Christ removeth the Rubbish, and the Frowardness, and overgoldeth our Stones; 'tis our Matter and his Workman-Hence we are Agents, Grace teacheth no Man to be lazie, for because all the moral Actions of the renewed are commanded of God; if we by Grace were no Agents in thele, but meer Patients, and Christ's & the Hely Ghost the only immediate Agents, in the omitting of believing, praying, praifing, hearing, in not doing all our natural and civil Actions for God, and in a spiritual Way; yea, and in our forbearing to murder, whore, Blaspheme &c. (for by the Grace of Christ the Saints abstain from Sin) we should not Sin, all these wicked Acts were to be imputed to the Grace of Christ, and the holy Ghost, which is Blasphemy, and a flat turning of the Grace of God into Wantonness: Now we are, by Grace, to be Agents, to purge ourselves, 1 John iii. 3. to run with enlarged Hearse in God's Way, Plal. cxix. 32. To fir up, and blow upon Grace under Alhes, 2 Tim. i. 6. To walk in Christ as we have received him, Col. ii. 6. To keep ourselves in the love of God, Jud. ver. 21.

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Triumph of Faith. Use. We are to be careful of the Stock, not to hurt or waste the Stock of Grace, he who is spending on his Stock, ere it be long, shall have nothing; cast not Water upon your own Coal, to quench the Spirit, or to grieve it. See what grows out of your Stock? What Income and Crop of the Fruits of the Spirit shall return to Christ? The Lord demandeth of every Child of God, what, and where is the Stock, and where is the Rent of Heaven? It is the Virtue of the Merchant to increase the Stock, and in all Losses to strive to keep it whole. There is a Wasting of the Habit of Grace, which is a dangerous Thing, Eph. iv. 30. There is a fadding of the Spirit, and a rubbing off of some Letters or Characters of the broad Seal of the Spirit, which is forbidden; even as break some Spokes or Alextree of the Wheels of a great Work, and the Mill, or the Horologue is at stand, and can work nothing; beware that no Wards of the Conscience be broken, for Fear that the Key of David that openeth the Heart, fit them not, or fuit not with the Lock: David brake a Ward and a Sprint of the new Heart by his Adultery and Bloodshed, and therefore no Artifice, but one only in Heaven, could put the Lock in Frame again, Pfal. li. 10. The new Creation is like a curious Horologue made of Crystal Glass, it must be warrily and tenderly

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handled; the Frame of the Workmanship of the Holy Ghost dwelling in us, 2 Tim. 1. 14. must be kept from the least Craze or Throw in all the Wheels and Turnings thereof; yea, the least Mote must not rest on it. Quest. What must be done to keep in good Temper the new Creation. Ans. 1. Beware to go to Bed & sleep with a Bone broken or dis-

jointed

The Trial and SER. 24 336 jointed in the inner Man: 'Tis good to be difquieted in Spirit, as if there were an aking in the Bones, after some great Sin not repented nor bewailed: When Peter by denying his Lord, had rotted a Bone, or a Joint of the new Man in himfelf, he rested not well that Night, He went out and ewept bitterly, Matth. 26. 57. Feremiah made a rash and passionate Vow, to speak no more in the Name of the Lord; but he could not fleep with that Coal of Fire in his Bones, Fer. 20. 9. 2. Put the keeping of the new Creature off your Hand; make it a Pawn committed to Christ's keeping, 2 Tim. 1. 12. let him answer for it; be not you under the Burden of it yourself. The Habit of Grace, and the Man put under Lock and Key to Christ, is in fure keeping, consider what cometh of him, Jude ver. 24. This is a broken World, there be many loofe-handed Devils going abroad through the Earth: There be Robbers lying await in the Way to Heaven, to take the Crown from us, Rev. 3, 11. The Believer, who hath a Stock of Grace, must be at a holding and drawing with Men and Devils, Commit the keeping of your Souls to the faithful Creator: But be not you idle, do it in Well-doing, 1 Pet. 4. 19. 3. Deal kindly with Christ when you have him, break not with Christ, if you would keep the Habit of Grece fafe, do nothing against your State; grieving of the Holy Ghost, is unworthy of the Condition of a redeemed one; your Place cannot confift with walking after the Flesh: The Camp you are in cannot well bear Compliance with the Flesh; You have put on the Lord Jesus, Rom. 15. v. 14. You cannot lay in tor,

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Triumph of Faith SER. 24 for, or victual fuch a Castle as the Flesh; for some exercise a Providence, and lay in Provision for the Flesh. 4. To be doing Good, keepeth the Habit of Grace in Exercise, and in Life also; for Grace is of the Nature of Life, and Life is preserved by Motion, and the frequent Operations of Life; yea, with this Difference the natural Life may be worn out, and confumed away with too frequent and violent Labour and Toil: This Life is increased by affiduous walking with God; for John xv. 2. Every Branch that beareth Fruit in Christ. My Father (laith he) purgeth

it, that it may bring forth more Fruit.

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Be it unto thee as thou wilt] Christ cannot long diffemble (to speak so) and keep up his Love; he tried this Woman hardly; now he praifeth her in her Face; Great is thy Faith, and granteth her Defire to the full; if there was fuch a brotherly and natural Compassion in Foseph, Gen. 43. 30. Joseph's Bowels yerned, they were hot, and Gen. 45. 1. Foseph could not refrain himself, Vatablus noteth, that the Hebrew Word is, He could not do Violence to himself; His Love was like a hot Furnace, and it was like to make a Captive of him, and to overcome him; now the Man Christ hath the same Heart and Bowels of a Man; and I conceive, as Christ was a Man void of Sin, fo the Acts of natural Virtues, as to pity the afflicted, were stronger in him than in us, Sin blunteth natural Faculties, especially such as inclineth to Acts laudable and good, fuch as are Love, Compassion to the miserable; and Sin boweth, or rather breaketh natural Acts that are indifferent in their Nature, and farther removed from Morality, and maketh them intense above Nature, Sin

The Trial and SER. 24 Sin being a violent Thing; so in natural Men, there is little Power in carnal Reason over Acts of Generation, Hunger, Thirst, Sleep, and such as have their Rife from the fenfitive Soul: Christ having Strength of finless Reason natural, far above Adam, was strong in Acts of the former Kind, and moderate in the other; especially being a high Priest that matcheth us in natural Passions, Heb. 4. 15. Even in a Sympathy, and having these same Passions that we have He weeped over Feru-Salem, Luke 19. When they were crying Hosanna to him; and Occasion of Joy furnished to him, yet v. 41, 42. He wept over the City, and spake Words of Compassion; but broken and imprisoned with Sighing and Sorrow: O if thou knew, even thou, &c. Now what Compassion must be in him, when his Affection had fuch an Edge? Foseph is nothing to him, he having taken a Man's Heart to go along with the Saints to Heaven, fighing, weeping, mourning, tempted in all these, as we are, but without Sin, Heb. 4. 15. Now though there be no Passions, as there's no Infirmities in God; yet the Flower, the Blossom, and the Excellency of all these are infinitely in God, he striketh and trieth, and yet pitieth, Judg. 10. Israel crieth to the Lord in their Bondage, he giveth them a hard Answer, Go to the Gods (faith he) that ye have chosen, and let them deliver you; they still are in Bondage, and weep upon him, v. 16. The Lord's Soul was grieved, Heb. Cut short for the Miseries of Israel, so fer. 31. Two Evils befal Ephraim, one is, God's correcting Hand; another is, Bemoaning and Sorrow for Sin, both are Trials: But how doth God express himself toward Ephraim? v. 20. Is Ephraim

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Triumph of Faith. SER. 24 phraim my dear Son? Is be a Son of Consolations? So the Hebrew, Is he my dainty Child? For fince I spake against him. I do earnestly remember him fill, therefore my Bowels are troubled for him. Observe the Income of God's Consolations, after fad and heavy Trials, Ifa. liv. 11. O thou afflicted, toffed with Tempest, and not comforted, bebehold I will lay thy Stones with fair Colours, and thy Foundation with Saphires, Isa. 40. 1. Comfort ye, comfort ye, my People faith our God. v. 2. Speak to the Heart of Ferusalem, and cry to her that her Warfare is accomplished. There is a Violence of heavenly Passion in Christ's Love, it will come out at length; tempted Ones wait on, you shall see Christ as Christ in the End of the Day; Christ is well worthy a Day's Weeping, and a Day's waiting on; Compassion strangled and inclosed in Christ must break out, it easeth Christ's Mind that his Bowels of Mercy findeth a Vent; Pity kept within God's Bowels (to speak so) paineth him, it must come out, Hos. 11. 8. Mine Heart is turned within me, my Repentings are kindled together. O how rude and inhumane hath Sin made our Nature! His Love who died for us, brake Heaven and rent the two Sides of the Firmament (as it were) afunder; our Lord descended, and was made a Man in all Things like us, except Sin. But O the first, nay, the doubled Summons of Christ's Love are not obeyed. Love cryeth, we are deaf; Christ's Love hunteth no other Prey but our Heart, and he cannot have it. After Christ hath tempted a Soul, he must put it in his Heart; 'tis an Ease and Comfort to Christ, to ease and comfort the tempted: He is now trying Britain, and giving his Bride a Cup of Blood

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The Trial and SER. 24 340 and Tears to drink; but who knows what Bowels what Turnings of Heart, what Motions of Compassion are in the Man Christ now in Heaven? Those who shall live to see the Lord take his Bride in his Arms, and embrace her after thefe many Temptations, that now your Eyes feeth, shall subscribe to the Truth of this, and those who find Christ's Love-embracements, after Defertions know this. Should we suppose that there were in Christ but this one Attribute of tender Compaffion toward his own tempted Ones, it should make him altogether lovely to us: For the Motion of tender Mercy in Christ, upon the Suppofition of free Love that he died for his own, is natural, he having taken a Man's Heart to Heaven with him, and borrowed Nature from us as our compassionat High Priest, he cannot but pity; Mercy acteth as a natural Agent in him. Now suppose we that the Mother were eternal, and her Child eternal, but eternally weak; Compassion should eternally flow from the Mother to the Child; suppose a fair Rose to grow eternally, and the Summer Sun to shine near it eternally, and Life and Sap to keep it vigorous eternally, it should cast out a sweet Smell, and offer its Beauty to the Eyes and Senses eternally. In Jesus Christ the Heart and tender Bowels of the sweetest, mildest, and most compassionate Nature of Man, that God can possibly form, hath met with eternal and infinite Mercy in God-Christ, and to say not thing that Mercy in Christ-Man hath been putting forth the sweet smelling Acts of Love, without tiring, Summer and Winter, Night and Day, thefe fixteen hundred Years, and that even now, while you read this, he is casting out Acts of Love and

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Triumph of Faith. SER. 24 Mercy; an eternal High Priest could do no other thing for ever, but compassionate his own redeemed Flesh. Mercy chuseth a Lover freely, Jacob, not Esau; this Man, not that Man; the Fool, not the wife Man; the Beggar, not the Prince; the Servant, not the Master: But having once made Choice, it worketh necessarily and eternally. Christ's Love hath no Vacation, no Cessation: But when he tempteth, smiteth, asslicteth, trieth, Love and tender Mercy worketh in the Dark. Toleph's Bowels were upon Action, and buffe when his Brethren faw no fuch Thing, even when he was accusing them as Spies, and dealing rough-W with them. When the Sword of the Lord, drunken, swelled, and fatted with Blood, is now raging in the three Kingdoms: Mercy in our high Priest and his Bowels are rouled within him, tho' we cannot see Christ's inner Side. It is like the Place, Heb. iv. 15. is but an allusive Exposition of the rowled and moved Bowels of God, Jer. 31. 20. Christ is, as it were, in Heaven burning, and flaming in a Passion of Compassion toward his weak Ones: He is not only touched, but pained with our Infirmities, so the Word doth bear; we shall not do well to make the tempted Condition that either the Church or a Soul is in, the Rule of God's Love: God's fiery Dispensation in Zion, or in a Soul, in the burning Bush, speaketh not always Wrath, make not falle Commentaries on Christ's tempting Dispensation: Hell is accidental to the Love of Christ, and cannot change it. Suppose Christ's tender Mercy were in the Midst of the Flames of Hell; yet their Mercy should be Mercy, and work as Mercy, and not belie itself; never a Rod of God upon any Elect-Child

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The Trial and SER. 24 342 Child of God (fave upon Christ only) did speak Satisfactory Vengeance for Sin. Quest. Why? Is not Christ now red in his Apparel, and his Garments died and dipped in Blood, and hath he not put on Vengeance as a Garment in the three Kingdoms? Anf. Yes, and for the Provocations of England, their unrepented Idolatry, Superstition, Vanity, Pride, Security, Unthankfulnels to God, who hath broken the Rod of the Oppressor, and delivered them from Pressures of Conscience under Episcopacy, a Mass-Service, and burthensome Ceremonies, and for the Sins of the King, Queen, Court, Prelates and Prophets, the perfecuting and killing the Witnesses of Christ in Queen Mary's Days, and in the late Prelates Time, and the prefent Injustice, careless and remiss minding Religigion, and their labouring to spoil the Kingdom of Christ of that Power that Christ hath given to his People of Church-discipline, and translating it to their Parliament, to make Church-discipline Parliament-discipline, confounding so the two Kingdoms; their tolerating of blasphemous Sects; fome denying the Godhead of Christ, some his kingly Office to fanctify, govern his People; fome his priestly, some his prophetical Office, and many other Sins of Prophets, and People not repented of; and most of these Sins, and many others, and especially the Breach of the Covenant in Scotland; these two Kingdoms are to fear heavy Judgments, and that their Calamity is not yet at an End: But rather one Woe is passed, but another cometh, except these Lands be humbled, and ly in the Dust before the Lord; yet in all this, the Dispensation of God, though bloody, is but the Lord faying, as of old, so now to Britain, Isa. i, 25. And I 2014

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Triumph of Faith. SER. 24 will turn my Hand upon thee, and purely purge away thy Drofs, and take away all thy Tin. v. 26. And I will restore thy Judges as at the first. and thy Counsellors as at the Beginning; afterward thou shalt be called the City of Righteousness, the faithful City. v. 27. Zion shall be redeemed with Judgment, and her Converts with Righteousness. 2. A rough Dispensation of Christ cannot abide long rough to the Saints, he must answer and ease the Pain of the Woman's broken Spirit; 'tis a Night's Pain to Christ to cause the Tears run down the Cheeks of his Church all the Night, he cannot but bring a Daylight of Joy before the Sun's ordinary Time to rife, Plal. 30. 5. Christ smitteth and weepeth for Compassion both at once: Tender Mercy in Christ moveth as much, if not more, within than without: The Mother's Bowels are as much on Work within, when the Child is put upon her Breasts, and he is not capable to know a Mother, as a Mother, and Love as Love as ever; when the deferted is but new and hot come out of the second Womb, and a Babe born over again, yet in a spiritual Feaver, he is as much as ever in the Bowels of Christ, though he be not in that Case capable of the Sense and actual Apprehension of Christ, as Christ, and of the Sense of Christ's Love as his Love, Fer, xxxi 20. Since the Time that I fufficiently talked with him in correcting him, or since the Time of my Sufficiency of Speaking against him, in remembring him, I do remember him. I spake much in mine Anger against him, and halt against my Will; I did chide him and scourge him, but my moved Bowels, the Stirrings of a compassionate Heart, did contradict (in a Y 4

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The Trial and SER. 24 344 manner) my rough correcting: My Heart came out of me with every rough Word and Stroke: The Sun and Nature worketh long, and many Years under Earth, in the Generation of Gold and Silver ere we see Gold and Silver: God and his Servant Nature did us a Pleasure and a great Fayour in that Kind, in fecret, down in the Bowels of the Earth, to make unicen and concealed Provision for our Purles, this fecret Love to us acted down in the dark is no Love to us, while we find it, and see it, yet is Nature in a Mystery under a Vail, swearing under Earth to bring forth for us Mettals, Trees, Herbs, Flowers, Corn for our Service, but we see no Harvest at that Time: Christ's Bowels are tweating and as much labouring in Child-birth, Pain of Compassion, and Love, and tender Mercy towards us when we are in an Ague, and a Fit of Defertion, as at any Time; but we are loved of Christ and pitied, and we know no fuch Thing: All Christ's Answers and Words to this Woman till now, were but Interpretations and Proclamations of Wrath, and rejecting of her. as not one of the lost Sheep of the House of I/rael, a Dog under the Table, not a Child of the House; Love came never above Ground till now; yet did Christ's Affection and Love yern upon her all the Time.

Out of all this we collect, Christ may love Persons, and yet his Dispensation may be so rough, as that to their Sense there is no ground of being assured that Christ loved them, till he shall be pleased to manifest it: Hence we may gather these Propositions considerable for the

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Propos. 1. God's free and unhired Love is the caute of our Redemption, Vocation, Sanctiffcation, and eternal Salvation; he loved us in our Blood, and while we were polluted in our Blood. Ezek. xvi. 6, 8. When we were the lost World. John iii. 16. ungodly, Rom. v. 6. Enemies, v. 10. He quickned us, called us, when dead in Sins, Eph. 11. 1. without Works, 2 Tim. 1. 9. The Bill of Grace, is Christ's welcome and pay

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Propos. 2. Our Divines say, God loveth the Persons of the Elect, but hateth their fins, Mr. Denne is offended at this, and so are the Arminians for the same Reason, if God hate the Works of Iniquity he cannot but hate the Persons, and workers of Iniquity also: 'Tis true, the Lord hateth so the Persons of the Elect for their fins, as he taketh Vengeance of their fins on their Surety Christ, but this consisteth with the Lord's loving of their Persons to eternal Salvation: The Truth is, Gods Affection ad intra of Hatred and Displeafure, never to passeth on the Persons of the Elect, as on the Persons of the Reprobate; he had Thoughts of Love and Peace, in fecret, from Eternity, to his own Elect, he did frame a Heaven, a Saviour for them, before all Time.

Propos. 3. Our Divines do rightly teach, That there is a twofold Love in God; Amor benevolentie, A Love of of well-willing, which he did bear to them before the World was, and it is called, The love of Election. Of this Love, Rom. ix. 13. Paul speaketh, I have love! Jacob and bated Esau: This is Fountain-Love, the well-head of all our Salvation: There is another Love, called, Amor complacentie, A Love of Complacen-

The Trial and SER. 24 cy, a Love of Justificaion (to M. Denne termeth it) which presupposeth Faith, without which it is impossible to please God, Heb. xi. 6. of this Christ speaketh, John xiv. 21. He that loveth me hall be loved of my Father, and I will love bim, and will manifest myself to bim, ver. 23. If a Man love me, he will keep my words, and my Father will love him, and we will come unto bim, and make our abode with him; fo Christ the Wisdom of God saith, I love them that love me, Prov. viii. 17. And so Christ speaketh of his Love to his redeemed and fanctified Spouse, Cant. iv. 9. Thou hast ravished my Heart my Sister, my Spouse; thou hast ravished my Heart with one of thy Eyes, with one chain of thy Neck. Holiness and the Image of God is the object of this Love, not the Cause nor any Hire: It is not so properly Love as the other. God rather loveth Persons, defiring well and good to them, than things Mr. Denne is not content with this Distinction; and why? The love of Election, and the Love of Justification (faith he) are not divers loves, or divers degrees of love, but divers Manifestations of one and the same infinite love; as when a Father bath conveyed an Inheritance to his Son, here is no new Love from the Father to the Son, but a new Manifestation of that love wherewith the Father loved the Son before. Ans. Men should not take on them to refute they know not what; not any Protestant Divines ever taught, that there is a new Love in God, or any new degree of Love in God, that was not in him before. Arminians indeed tell us of new Love, new Defires, and of ebbing and flowing; Love and Hatred fucceeding one to another in God's Mind, these VorifSET Vor one by ty,

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Voristian Blasphemies we disclaim; it is indeed, one and the same simple and Holy will of God, by which he loved Peter and John from Eternity, and ch osed them to Salvation, and by which he so loveth them in time, as of free Grace he bestoweth on them Faith, Holiness, Pardon in Christ, and followeth these with his Love; and the former is called his Love of good Will to their Person, ere they do good or ill; The latter his Love of Complacency to their State, and the Lord's new Workmanship in them, as with the same Love the Husband chooseth such a one for his Wife, and loveth her being now his married Spouse.

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Obj. 2. Men like those whom they Love, and so doth God. Ans. We grant all; these Terms of God's good loving, and good liking, are chosen of Divines to express the thing God loveth and liketh facob not Efau, from Eternity, ere he believe or do good; but he doth not to love and like Jacob from Eternity, to bestow Faith and the Image of the second Adam on him, while in time he heard the Word and be humbled for fin, and the truth is, the love of Complacency is not a new Act of God's Will that arifeth in God in time, but the Declaration of God's love of good Will in this effect, that God is pleased to bestow Faith and his Beauty of Holiness which maketh the Soul lovely to God, and it is rather the effect of eternal Love, than Love. And God hath a Love of Complacency toward the Persons of the Elect, and Love of good Will (though not. of chusing good Will toward them) for their Holinels, Cant. iv. 9:

Obj. 3. It is absurd that God should love the Elect with infinite love to chuse them to Salvation.

The Trial and 348 SER. 24 tion, as touching their Persons, and withal to hate them with an infinite hatred as workers of Iniquity. Ans. It were absurd I grant, if God's hatred to the Elect as Sinners, were any immanent Affection in God opposite to his Love, by which he should be averse to their Persons. God's Hatred to the Elect, because they are Sinners, is nothing but his Displeasure against Sin, (not against the Person) so as he is to inflict satisfactory Punishment on the Surety Christ for their Sin. A Father may fo love his Prodigal Son, as to retain a Purpose to make him Inheritor of a Kingdom (if he had a Crown for himself) and to pay his Debts, and yet both hate and punish his profuse and lavish wasting of his Goods.

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Mr. Denne would teach us how Love and hatred towards Sinners doth confift. The Law (faith he) and the Gospel speak divers Things, the one being the Manifestation of God's Justice, tells us what we are by Nature; the other, the Manifestation of God's Mercy, tells us what we are by God's Mercy in Jesus Christ. The Law curfeth and condemneth the Sinner; The Gospel blesseth and justifieth the Ungodly. Ans. What is this else? But that which Mr. Denne and other Antinomians condemn in us? How can one and the same unchangeable God curse, condemn, and so hate Sinners, as to punish them eternally, and yet bless, justifie, and love to eternal Salvation their Persons, except they teach the same very Thing which we do? For the Law and the Golpel are no more contrary one to another, than Love to the Persons of the Elect, and Hatred and revenging Justice to their Sins : Mr. Denne would further clear the Point thus; What ever Wrath

Triumph of Faith. the Law speaketh, it is to the Sinner under the Law, although the Elect are Sinners in the Judgment of the Law, Sense, Reason, yea oftimes Conscience, yet having their Sins translated into the Son of God (in whom they are elected) they are righteous in Christ the Mediator. The Law speaketh Wrath, in Regard of its Reign and Dominion to Death, to the Elect not vet converted, and to the Reprobate without Exception of Persons: But it cannot speak Wrath to the Believer, though he be one that daily Sins, and is under the Law; that is, under the Rule of the Law: Now to be under the Law to Paul, Rom. vi. and 7. is to be under the Damnation of the Law: In which Regard, Believers are not under the Law, but under the sweet Reign of pardoning Grace, yet are they under the Law as a Tutor, a Guide, a Rule: and that the Rule and Reign of the Law are different is evident, I Because the ruling Power of the Law is an esfential Ingredient of the Law, without the which the Law is not the Law: The Reign or Damnation of the Law agreeth to the Law by Accident, in fo far as Man is a Sinner, which is a State accidental to the Law. 2. The Law is a Rule, and hath a proper Guidance and Tutory over the confirmed Angels, and should have had over Man, if he had never finned; but the Law can have no Reign to Death over the confirmed Angels, and Man in that Case, as the Jaylor hath no Power over the Man, who was never an evil Doer. We are Sinners in the Judgment of Law, both fin dwelling in us; and, 2. the Guilt of the Law lying on us to Condemnation: But being once in Christ, and justified, weremain Sinners, as touch-

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The Trial and SER. 24 350 ing the indwelling Blot, but we are not Sinners, as we are justified in Christ, as touching the Law obligation to eternal Condemnation, from which we are fully freed. But the justified and redeemed of Christ remain as formally and inherently finners, as Milk is formally white, or a Raven black: Justification removeth not the indwelling of Sin; and so in regard of Sense, Reason, and Conscience, we are Sinners to our dying Day, but not condemned sinners. Mr. Denne objecteth; We pray daily, forgive us our fins, then we are not righteous in Christ; he answereth, that Protestants say, we beg greater Certainty and Assurance of Forgiveness; but not content with this Answer, he addeth, When we pray for Forgiveness, we magnifie his Grace, who hath freely given us Forgiveness, it were not Folly to a condemned Person, having received a Pardon, and being asfured of it, to fall down and say, Pardon me my Lord the King. Ans. What Protestant Divines fay in this, we acknowledge; but if we feek only a fuller Certainty of Forgiveness in this Petition, and not also the Application of the general Pardon, as appropriated to the Sins we daily fall in, I see no other Thing we seek, but a greater Meafure of Faith to lay hold on Remission: I should ask a Warrant of Scripture to prove, that Forgiveness of fin, fignifieth Assurance of the Pardon of fin. 2. That to feek Forgiveness daily, is to glorifie and magnifie him from whom we once received Forgiveness, is not to Purpule, for that is a General in all Petitions that we put up to God, no less than in this. 3. If a pardoned Malefactor having Affurance, he were pardoned should fall down and beg Pardon of the King, and not rather tender him Thanks and Bleffings,

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Triumph of Faith SER. 24 for a received Pardon; I should believe he called in Question the King's Favour; but should he every Day, when he eateth Bread, beg Pardon from the King, as we beg daily Forgiveness, he might be charged with more than ordinary Folly. Mr. Denne; God loves us in Blood (faith he) and Pollution, as well before Conversion, as after Conversion: And though Faith procure not God's Love and Favour, yet it serveth us for other Uses, that we may be sealed by believing, Eph, i. 13. and may thereby know the Love of God. It is said, he that believeth not, is damned; not because his believing doth alter or change his Estate before God, but because God hath promised, that he will not only give us Remission, but also Faith for our Consolation; and so Faith becometh a Note, and a Mark of Life everlasting, as final Infidelity is of eternal Condemnation. Ans. It is true, God loveth the Elect before Conversion, equally, as after Conversion, in Regard of that free Love of Election, that moved him to give his Son to Death for them, Joh. iii. 16. and to call them effectually, 2. Tim. 1. 9. Eph. 11. 1, 2, 3, 4. Tit. 111. 3, 4. 4 Propos. It is a palpable Untruth, that the

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4 Propos. It is a palpable Untruth, that the Elect, by believing in Christ, and being translated from Death to Life in their Conversion, to God, are equally loved of God, before Conversion, as after Conversion, if we speak of God's Love of Complacency; for though the inward Affection and Love of God, as it is an immanent and indwelling Act in God, be eternal, and have not its Rise in Time, and be not like the Love of Man to Man, which is like the Sea ebbing and flowing; or the Moon, which admitteth of a clou-

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352 The Trial and dy and dark Vitage, and of an enlightned and full Condition; yet as the same Love of God is terminated upon finful Men, or rather that which is called, The Love of Complacency, which is indeed the Effect of God's Love; it is not every Way one and the same after Conversion and before; as it is the same Fountain and Spring that runneth in its Streams toward the South, which by Art and Industry of Men may be made to run toward the North, the Change is in the Streams, not in the Fountain, yet we fay the Fountain now runneth not Southward, as it did afore, but Northward: Also give me I eave to doubt, if these same very visible Sun-beams, that did fall upon Adam and Eve, doth this Summer fall upon us, yet I doubt not but the same Sun that did shine the first fix Hours of the Creation, on the Garden of Paradife, shineth upon all our Gardens and Orchards that now are. So God's Love is one and the same toward the Elect before Time, and while they are wallowing in the State of finful and depraved Nature; and now when they are changed in the Spirits of their Mind. But it may well be faid that God loveth his Church, as washed, as fair, and spotless, Cant. iv. 7. and that he doth now fay of her, Cant. iv. 10. How fair is thy Love, my Sifter, my Spouse! how much better is thy Love than Wine, and the Smell of thine Ointments than all Spices? Whereas, the Lord faid before of her, Ezek. xvi. 3. Thy Birth and thy Nativity is of the Land of Canaan, thy Father was an Amorite, thy Mother an Hittite. 4. As for thy Nativity, in the Day that thou wast born, thy Navel was not cut, neither wast thou washed in Water to supple thee: Thou wast not

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Triumph of Faith. SER 24. 353 not salted at all, nor swaddled at all. ver. 6. And when I passed by thee, and saw thee polluted in thy Blood, I said unto thee, when thou wast in thy Blood, Live: And all this the Lord might peak to the same Church yet unconverted; and at that Time the Lord could not utter that Expression of Love, to say to a bloody and polluted Church, as he doth, Cant. iv. 7. Thou art all fair, my Love, there is not a Spot in thee; now could it be faid, that the Father and the Son loveth fuch a Church, as fuch as loveth the Father, and keepeth the Words of the Son; as it is, Job. xiv. 21, 23, what the Church was not fair, not spotless; but filthy, polluted, not washed, not justified as yet; and though it be true, that Faith procures not God's Love and Favour (it is a Calumny that ever a Protestant Divine taught any such Thing) for the Work of God's eternal Love in Election to Glory, or his Hatred in Reprobation, is not the Yesterday or the Day's-birth of our Faith, or our Unbelief, yet that Believing, or our effectual Conversion maketh no Alteration or Change in our State before God, is a gross Untruth; Faith and Conversion maketh indeed no Change of any State in the ancient of Days, in the Strength of I/rael, who cannot lie or repent, and putteth not God from the State of a reprobating or hating, or a not loving and choosing God, whereas before he was fuch, who did love and choose us to Salvation, (the Lord is our Witness) we afferted the contrary Doctrine of Free-grace against Arminians and Papifts.

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5. Propos. Our Believing and Conversion to God doth alter and change our State before God, 1. Because Ged esteemed an Unbeliever that which

SER. 24 The Trial and 354 he was; even an Unbeliever, a Child of Wrath, one that is disobedient, serving divers Lusts, a Soul unwashed, polluted in his Blood before his Conversion to God; but being once converted and graced to believe, his State before God is altered and changed, even in the Court of Heaven, in the Lord's Books he is another Man, he goeth now for a fair and undefiled Soul, the Church that was in a polluted, filthy and miserable Condition, Ezek. xvi. 3, 4, 5, 6, 7, 8. Is now in Christ's Heart as a Seal, Cant. viii. 6 fo fair, as her Beauty ravisheth the Heart of Christ; now Christ nameth Things according to their Nature, 2. The Condition is fo changed before God, that Hof. i. 10. It cometh to pass, That in the Place, where it was faid to them, ye are not my People, there it shall be said unto them, ye are the Sons of the living God, 1 Pet. 11. 10. Which in Time past, were not a People, but are now the People of God, which had not obtained Mercy, but now have obtained Mercy. The Words of Scripture, that importeth a real Change, doth prove the fame; as Col. i. 12. Who bath made us meet, or sufficiently qualified us, to be partakers of the Inheritance of the Saints in Light. Christ is a qualified Workman, and changeth Hell, and the most untoward Timber of Hell, unto Heaven, and unto a Vessel of Glory: 'Tis a vain Thing to dream that Christ hath no other Esteem and warmness of Heart to us, when we are dead in Sins and Trespasses, and posting as in a Horse Race after the Devil, who rideth, and acteth and breatheth in the Children of Disobedience; and when he hath raised and quickened us for bis great Love, and placed us in Heaven with Christ Epb.

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Triumph of Faith SER. 24 Eph. 11. 1, 2, 3, 4. And made us Kings and Priests unto God: Then the State of Hell and Death, thould be the very State of Grace and Heaven before God: A new Creature, 2 Cor. v. 7. Light in the Lord, Eph. v. 8. Partakers of the divine Nature, 2 Pet. i. 4. Renewed in the Spirit of the Mind, Eph. iv. 23. Such as are begotten again, unto a lively Hope, by the Resurrection of Fesus Christ from the Dead, 1 Pet. 1. 3. Born again not of corruptible Seed 1 Per. 1. 23. Kings and Priests unto God, Rev. 1.5. A Geneneration of Kings & Priests unto God, 1 Pet. ii. 9. Must be in their State, some other Thing than old Creatures, than Darkness, than unrenewed, uncircumcifed old Men, Slaves of Sin, Perfecutors Blasphemers, injurious Persons: The Lord speaketh of a Change great enough, Isa. xliii. 4. Since thou wast precious in my Sight; thou hast been bonourable, and I have loved thee, &c. Were the Children of Wrath from Eternity honourable? No, were they more precious and honourable actually before God from Eternity, than the rest of the Nations? No, the contrary is Evident, Ezek. xvi. 3. Deut. vii. 7. 8. Pfal. cxlvii. 19, 20, Deut. xxvi. 5. Certainly, if Faith or Conversion to God (a special Part of which is Faith) doth not alter the State of Believers before God, then are they Believers, and actually converted before God, and so justified from Eternity? When were they then Sinners? Never, their Sins were just no Sins from Eternity, and blotted away as a Cloud, as a thick Cloud; as it is, Ifa. xliv. 22. And that from Eternity, and from Eternity fought and not found, because pardoned, Fer. v. 20. no more remembred, Isa. xliii. 25. now they were justified from Eternity, and ere they believe in him2

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The Trial and SER. 24 bim that justieth the Ungodly, no other Ways than in God's Decree and eternal Purpose; but the Truth is, this is the Principle, false & rotten Pillar of all Libertinism, which I evert thus; and they shall never be able to answer it. If Faith be so far forth a Manifestation of our Justification before God; because Justification was in the Sight of God actually done from Eternity, before all Time; then are we never ungodly, and actually Sinners before God: For it is impossible (fay An. tinomians) that God can both hate us, as ungod. ly, and love us as justified in Christ; and it is vain, and nonsense (say they) that God loved the Persons from Eternity, and hated the Sins, or that he loved the Elect with the Love of Election, or Love of Good-will, and did not also love them with the Love of Justification, (this is their Term, not mine) or with the Love of Complacency, and his good-liking to Faith in them. Then (fay I) from Eternity the justified were never ungodly, never Sinners, never the Heirs of Wrath, never fuch as ferved divers Lufts, and were difobedient, pollutted in their own Blood, which is downright contrary to the Word of Truth. 2. Obferve the Principle of Antinomians: We are not justified by Faith (fay they) How then? Because, we are justified from Eternity, only we are said by Paul, to be justified by Faith, in that, by Faith, we come to the Knowledge and Assurance of the State of Election, and of Justification, and God's Act of not imputing Sin to us, which Acts were passed upon us from Eternity, and before the Children had done Good or Evil, Rom. ix. 12. And observe the Words of Mr. Henry Denne, to this Purpose: I do believe (faith he) Sin to be

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Triumph of Faith. SER 24 be his Meaning) how Christ from Eternity could give full, perfect, and present Satisfaction to prevent the Hatred of his Father, is not imaginable: Indeed, when Christ gave Satisfaction, I believe that it was full and perfect: But that Christ from Eternity gave present Satisfaction, Z 3

of that hideous Nature, and the Justice of God so perfect, that he cannot but hate the Person. unto whom he imputeth, and upon whom he chargeth Sin; if so be, the Person charged, cannot give full, perfect, and present Satisfaction; and yet will I not say, that the Son of God, upon whom all our Iniquities were charged, was at a. ny Time, Filius Odii, a Son of Hatred (for the Father was eternally well pleased with him, the Reason is, that our Sins were no sooner charged upon him, but that he had given full and perfect Satisfaction, being the Lamb slain from the Foundation of the World, Rev. xiii. 8. Ans. If God cannot but hate the Person upon whom he chargeth Sin, either God never charged our Sins upon Christ: Contrary to Scripture, Isa. liii. 6. 1 Pet. ii. 23, 24. 2 Cor. v. 21. or then he hated Christ, which no found Divine dare say: The Payment and Satisfaction which Christ made, cannot hinder Christ to hate Sin; and so the Person upon whom Sin is, (as Antinomians teach, while as they refuse this Distinction) no more than the Satisfaction that Christ made for Sin, can hinder itself, or hinder Christ to die for Sin; for if God should hate Christ, it should be satisfactory Hatred, and Penal. 2. I much wonder, if God from Eternity charged Sin upon his Son Christ, (for the Place he citeth, Rev. xiii. 8. and the Judgment of Antinomians fo expounding it, evinceth this to

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358 The Trial and SER. 24 and that to make us actually justified from all Eternity, is a Point no Head can conceive, except Herod, Pilate, Tews, and Gentiles, the Traitor Fudas, and all who were wicked Actors in killing of Christ, be Men uncreated, who had Existence and Being, and finned from Eternity; this lieth fairly for the eternal World of Aristotle; then furely Faith doth not bring us to the Knowledge, only of our State of Justification, as passed, and done from Eternity, as if Election to Glory, and the Love of God therein, and Justification, and that Love, as manifested by Faith, were two coeternal Twins, both at once begotten from Eternity. Sure I am, we are justified by Faith; but fure I am, we are not elected and chosen to Life eternal by Faith: And if to be justified by Faith, be as our Masters (though ignorant) teach, nothing but this, that we come to the Knowledge of our Justification by Faith, as by a Sign, even as the Day-star maketh not the Sun to rife, it being only a Sign that the Sun finall rie, and that Justification is as old a Child of free Love as Election to Life, Then fay I, Paul might have taken the like Pains to prove these Propositions: We are chosen to Glory before the World was, by Faith, and not by the good Works of the Law: And this (Men are reprobated from Eternity by fina Unbelief.) For fure it is, that we come to the Knowledge of our Election to Glory by believing; not to fay, that Paul'slarge Dispute with Justiciaries, was not whether we know, and apprehend our own Justification by the Works of the Law, or by Faith in Christ. 3. If Antinomians fay, that Christ was flain for our Sins from Eternity, not actually, but only in God's eternal Purpose; and

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Triumph of Faith. and they must say, either he was the Lamb actually crucified for us from Eternity, (which is a new eternal World) and we are actually justified from Eternity, and our fins imputed to Christ, and actually translated off us, and laid on him, and fo our Sins are actually pardoned from Eternity: Or then they must say, Christ was the Lamb flain from Eternity, not actually, not really, but only in the Decree and gracious Purpose of God; now that is, (I grant, found Divinity) Christ died not from Eternity, but God only decreed and purposed, that in the Fulness of Time, he should die: But then it must follow, that God did not actually charge Sin on Christ from Eternity, and that Christ did not actually from Eternity justifie the Ungodly, but only in his eternal Purpose, he did justifie the Ungodly: Then the Ungodly are justified in Time; and when is this Time? I believe the Word of God, that it is never, while the poor Soul believes; even as the Sinner is condemned, and under Wrath, but never while he mif-believes, and rejects the Son of God. But, 4. If the meaning (that Christ is the Lamb sain for our Sins from Eternity) be, that he is slain only in God's Purpose, then are we no more justified and pardoned from Eternity, and to before we believe, then the World was created from Eternity. Now in the Antinomian Sense, as we are justified by Faith, that is, we come to know that we were in God's Mind actually justified; Then it may be faid, The World was created by Faith: For Heb. x1.2. Through Faith we understand that the World was created; and God laid our Sins upon Christ by Faith: And Christ died for us, and bare our Sins, on his own Body, on the Tree, by Faith: Z 4

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The Trial and SER. 24 260 For, by Faith, we come to know that God made the World; but because the Knowledge and Apprehension of the Creation (may some say) is not a Point serving for Peace of Conscience, and Christian Consolation, which yet is false, (every Point of faving Faith is apt to breed Peace and Confolation) yet certainly we come to know and apprehend that God laid our Sins upon Christ, by Faith, Isa. liii. 6. and that Christ died for us, and bare our Sins on his own Body on the Tree, by Faith, and by Faith only, to our Peace and Confolation; and so, if Justification by Faith be nothing but the Manifestation of God's Love to us, in imputing our Sins to Christ, and have no subordinate organical Act in our Justification, but we be justified before we believe, and that from Eternity, upon the very same Ground, God created the World by Faith, Christ died for our Sins by Faith. 5. Yea, in this Sense, the World must be created from Eternity, and all Things which fell out in Time, fell out in Eternity; because, as Christ was the Lamb slain from Eternity, in God's eternal Purpose, so were all Things, and the World created from Eternity in God's Purpose and Decree, but Things that only have Being in the Decree of God, are not fimply, nor have they any Being at all; and therefore, our free Justification from Eternity had no Being, but only was to be, and actually is, when God giveth us Faith to lay hold on the Remission of our Sins.

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Nor is it enough to fay, That Faith is only given for our Joy and Consolation, and not for the Alteration and Change of our State; that of unjustified we may be justified: For this layeth down these false Grounds. 1. The Believer is

Triumph of Faith. 361 SER. 24 To in every Moment of Time to rejoice, as he is never to forrow for Sin, nor to confeis Sin, because Sins were pardoned from all Eternity; but fo, neither after a Soul believes, nor before he believes, is he to confeis Sins, or mourn for them: because both after and before, yea from Fternity, Sins are not at all, but removed in Christ. layeth down this Ground, that we are justified no more by Faith, than by the Works done, by the faving Grace of God after Regeneration; and that Paul in the Epistle to the Romans and Galatians, does contend with Justiciaries, how these who were from Eternity justified, shall come to know and apprehend, for their own Peace, Joy, and Consolation, that they were justified and elected to Glory; whether Men may know this by Faith in Christ, or by the Works of the Law. But, 1. this is not the State of the Queston between Paul & the Justiciaries: For Rom.iii. Paul concludeth strongly, we are really and indeed changed from a State of Sin, unto a State of Justification, even before God; not because, by keeping the Law, we know we are justified, but because all have sinned, and are come short of the Glory of God, and so are inherently wicked, abominable, Doers of Ill, and condemned therefore, before God, from David's Testimony, Psal. xiv. Pfal. liii. This Argument concludeth real and intrinfical Condemnation, ver. 19. not the Knowledge of Condemnation, nor the Knowledge that we are not justified by the Works of the Law, Rom. iv. 2. Paul proveth, that we are justified as David and Abraham were; Now they are not faid to be justified by Faith, because they come by Faith to the Knowledge of their Justification:

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The Trial and 262 SER. 24 For Abraham's Righteousness, & the Bleffedness of the justified Man opposed to the Curse of the Law, from which we are freed in Justification, Gal. iii. 10, 11, 12, 13. is the real Fruit of Justification, and of believing in him that Juffifieth the Ungodly, Rom. iv. 1, 2, 5, 4, 5, 6, 7, 8, 9. But this Bleffedness, and Freedom from the Curse of the Law, is not any Fruit or Effect, or confequent of our Knowledge, and Apprehension of our Justification in Christ: As if we were, before we believe, bleffed and freed from the Curse of the Law; because, even the Elect before they believe, are under the Curfe, and are not bleffed.

1. Because they are, before they believe, the Children of Wrath, Eph. ii. 2. Ergo, They are under the Curse. 2. Because Paul and the Elect, before they be under Grace and Belief, were under the Law, and fo under Wrath, Rom. vi. 14, 15, 16, 17. Rom. vii. 4. Wherefore, my Brethren, we also are become dead to the Law, by the Body of Christ, that ye should be married to another ver. 5. For when we were in the Flesh, the Motions of Sins, which were by the Law, did work in our Members, to bring forth Fruit unto Death. ver. 6. But now we are delivered from the Law, that being dead wherein we were held, we should serve in Newness of Spirit and not in the Oldness of the Letter: Hence it is clear, that there was a Time in which Paul and the Elect at Rome were Servants of Sin, Rom. vi. 20, 21. Under the Lufts and Motions of Sin which work in their Members to bring forth Fruit, that is Sins to Death eternal, Rom. vii. 5. Ergo, They were then under the Curse of the Law, and so far from Blessedness, and the Servants of Sin, Rom. vi. 20. and Per-

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Triumph of Faith. SER. 24 Persons in the Flesh: But the Case is changed, they are now not the Servants of Sin, but Servants of Righteousness, Rom. vi. 22. Married to a new Husband Fesus Christ, Rom. vii. 4. Whence came this Change of two contrary States; yea, and before God contrary? (for before God, it cannot be one State to be Servants of Sin, under the Law, and Servants of God, and under Grace:) Certainly from Faith on our Part, or some ot er Grace in us; at least, there must be something of Grace, by which the Alteration from a curled Estate, to a blessed Estate is made; then Faith is not a naked Manitestation of the Blessedness of Tuffification, to the which we were intitled before we believed, for before we believed, we were in a curfed Estate: This also may be added, that if Faith be but a Declaration or Manifestation, that we are justified before we believe; Paul had no Reason to deny that we are justified; that is, that we know to our Comfort, by Works of Holiness that we are justified, for Works of Sanctification are evident Witnesses that we are in Christ, and are justified, 2 Cor. v. 17. 1 John III. 14. 1 John ii. 3. Fames ii. 24, 25. 2 Pet. i. 10. 3. It layeth down this false Ground, that Grace is nothing in us, but a mere comfortable Sense and Apprehension of tree Love, and Grace is conceived to be only and wholly in Christ; so that there is no inherent Grace in the Believer, by which he is differenced from an Unbeliever, Sanctification and Duties flowing from the Habit of Grace, are nothing but Dreams of legal Men; Christ justifying the Sinner is all and some in the Elect: Strict and precise Walking, conduce nothing to Salva. tion: To think that it can do any Thing in order

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364 The Trial and Ser. 24 to Salvation, is to worship (faith Mr. Denne) an angry Deity. 2. To satisfy Justice with our Works, Fasting, Tears, Duties. Therefore

6. Propos. is, That it is a vain Distinction of Mr. Denne, who would have a Reconciliation of God to Man, and of Man to God. 1. Because we read that Man is reconciled to God, Rom v. 10. 2 Cor. v. 18, 19, 20. Col. i. 20, 21. Eph. ii. 16. Man is the Enemy, whereas in Adam he was a Friend, and in Christ the second Adam he is made a Friend: But that God is reconciled to Man, or changed toward his own Elect from an Enemy, and a God that hateth their Persons, into a Friend and Lover of them, I never read; if at any Time, God be faid to be comforted toward his People, or eased, these are borrowed Speeches. 2. Love of Election; yea, the Love that putteth God on work to redeem, call, justify, sanctify the Elect, is no Love bought with Hire; yea, the Price of Redemption, which Christ gave for Sinners, cannot buy eternal Love; Blood, and the Blood of God shed cannot wadset ancient Love, all the Sins of Devils, of Men, cannot forfeit it, make Sins, Floods and Seas, and ten thousand Worlds of Rivers, they cannot quench that eternal Coal and Flame in the Breast of so free a Lover as God; in a Word, the shed Blood of Christ is an Effect, not a Cause of infinite Love. 3. What then, doth Reconciliation place any new Thing in God? No, Doth it turn him from an Hater to a Lover? No, Reconciliation active on the Lord's Part, is a

Change of his outward Dispensation, not of his

inward Affections: Fury is not in me, he faith

himfelf, Isa. xxvii. 4. He cannot wax hot and

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Triumph of Faith SER. 24 fiery in the Acts of his spotless and holy Will; Reconciliation turneth not the Heart, but the Hand of the Lord, upon the little Ones, as he speaketh, so that he cannot deal with or punish his Elect, as otherwise he would do: The Lord's Justice may be satisfied, his Love cannot be budded, or hired, and the Effect of Justice, the inflicting of infinite Wrath is diverted, as a River that runneth East hath been made to run West, and an Issue of Blood in one Member of the Body, hath been diverted to run at another Channel: Tuflice was to run through the Elect of God, in the due and legal punishing of the Sinner, (which yet is extraneous to the just and eternal Will of God) but infinite wife Mercy, caused that River to run in onother Vein, through the Soul of Fesus Christ.

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7. Propos. Joy of the Holy Ghost is a Fruit of the Kingdom of Grace, Rom. xiv. 17. But not that Joy spoken of, Rev. 21. 4. and Isai. 35. 10. which excludeth all Tears, Death, Sorrow, Crying, all Sighing, as Mr. Denne dreameth, fo as Joy can no more be separated from the Subjects of that Kingdom, than Light from the Sun, Heat from the Fire, or Ebbing and Flowing can be stopped in Waters, as he faith, far less is it true, that actual Love and Obedience doth inseparably follow this Condition, except we were made Angels, when we are once justified; nor is the Kingdom of God spoken of, 1 Cor. vi. 9, 10. and the seeing The Kingdom or State of of God, Heb. 12. 14. Grace, or the Seeing of God in a Vision of Faith here in this Life, (but of the Kingdom of Glory, and of the Vision of God in the other Life) as Mr. Denne expoundeth it, that he may elude all

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Necessity of Holiness, but that which floweth from no Obligation of any Law or Commandment of God, but which is in our Power of Love to perform or not perform; if we perform it not, 'tis

no Transgreffion of any Law of God.

1. Mr. Denne himtelf granteth, Pag. 84. God is not like some niggardly Man, who will not bid us welcome to his House, unless we bring our Cost with us: Nor is Holiness required of us without Faith, and before we believe and enter Citizens of the Kingdom of Grace: Nay, by this Interpretation, 1 Cor. 6 We must be justified and washed before we can inherit this Kingdom, ver. 9, 10, 11. but we are not to be washed and justified before we inherit the Kingdom of Grace, and before we believe; for fo we should be justified, and washed before we be justified and washed; and the like I fay of the Kingdom of God, John iii. 3. For it should follow, That a Man must be born again, ere he be born again, if he must be born again ere he enter a Subject of the Kingdom of Grace: Nay, not any fuch Condition can go before Man's Reconciliation to God.

Propol. 8. Christ can love dearly, and tempt roughly both at once. 1. His Love confisteth not in a taking his Church into his Bosom, and a continual, and never interrupted laying of her between his Breasts; yea, Tempting sloweth from the Love of God, nor is it any Act of Justice; yea, to take Vengeance on the Inventions of his People (fatiffying Justice he cannot exerce toward his Elect; yet a punishing and correcting Justice, he may, and doth put forth on them) but it hath its Rife from Love; all the Wheels of God's Dispensation, sweet or sowre, are roll'd upon this Axle-tree of

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Triumph of Faith; free Love, the Bowels of Christ, act, move, and breathe all Dispensations to the Saints through no other Pipe and Channel, but free and tender Compassion, so as Mercy is an immediate Actor: when the Lord is wasting his Church with bloody Wars: And (which is wonderful) Mercy is Christ's Armour Bearer, and Mercy immediately killeth. even when Death climbeth in at the Windows. and enters into the House of the Believer, either in a Pestilence known to come from no Creature. or fecond Cause; or in the raging Sword, when the Carcasses of Men fall as Dung in the open Field, and as the Handful after the Harvest Men, and there be none to bury them. Jer. ix. 2. Tempting Mercy is wife Mercy; it were not a tempting Mercy, if we faw all the Secrets of Love, and the Reasons why the Lord buildeth Zion with Blood; even the Elect, and beloved of God, though they be in Christ's Court, they are not always upon his Counsel, Job. xiii. 7. Many are within the Walls of the Palace, that are not in the King's Parlour, and taken into his The Love of Christ hath its own House of Wine. Mysteries, and unknown Secrets, as why one Saint is led to Heaven, and to Men's Eye, The Candlestick of the Almighty shineth on his Tabernacle, and he washeth his Steps in Oil: He is rich, holy, prosperous; and another no less dear to Christ. never laugheth while he be within the Gates of Heaven, but eateth the Bread of Sorrow all his Days; his Face never drieth while he be in Glory, is a Secret of Heaven. The Love of Christ is often vailed and covered, and we know not what he meaneth, but he hasteth to shew Mercy. U/e.

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The Trial and 368 SER. Use. This should make us very charitable of Christ when he frowneth, and covereth himself with a Cloud, and very inclinable to Pardon (if I may fo fpeak) rough and bloody Difpensations in Christ: He loveth, and he bloodeth, scourgeth, and giveth his own Child a Cup of Gall and Wormwood: Could we in Silence believe 'tis Christ with two Garments on him at once, Christ cloathed with Love, wrapted in the unfeen Mystery of Tenderness of Compassion, and yet his upper Garment is Vengeance, and rolled in Blood, we should kiss the Edge of Christ's bloody Sword; so we are to believe: For Isa lxiii. 1. Christ at one Time travelleth in the Greatness of his Strength, and speaketh in Righteousness, and is mighty to lave: And at the same Time his upper Garment is Blood: It is true, it is the Blood of his Enemies; but it is often the Blood of the Children of his own House and Sanstuary, Ezek. ix. 6. 1 Pet. iv. 17. And what more concerneth us, than to keep our first Love to Christ? When he multiplieth our Widows in the three Kingdoms, as the Sand of the Sea, and bringeth against the Mother of the young Men, a Spoiler at Noon-day, Jer. 15. 8. This Woman stayeth on her Watchtower, and now the Vision speaketh Mercy to her: Say they were Injuries that Christ inflicteth (which is a blasphemous Impossibility) yet it is Christ, it is the Lord, let him do what feemeth good to you: The absolute Liberty of the Potter closeth the Mouth of the Clay-veffel, if it could speak, Rom. ix. That Unbelief hath no Reason to stomach and dispute against Hell's Fire coming from him, who hath absoluteDominion over us: As Devils and wicked Men burn in Hell with eternal freting against God for their

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Ser. 25 Triumph of Faith 369 their Pain; so, if it were possible, that the Elect and Regenerate were thrown into Hell, they are to have eternal Charity and Love to the holy and just Lord, and to believe his eternal Love.

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SERMON. XXV.

BE it unto thee as thou wilt.] genetheto soi 'Tis a Word of Omnipotency, to create Be-'Tis spoken of Satan, and to Satan, Mark ix. 25. Luke iv. 35. 2. None can speak to Leprofy but Christ, Matth. viii. 3. Luke iv. 39. Be thou clean. 3. Christ can speak to stark Death, Job xi. 43. and John xi. 28. Jesus cried with a loud Voice, Lazarus, come forth. 4. He can speak to Life, In abstracto, Ezek. xxxv11. 9. Come from the four Winds, O breath, and breathe upon these sain, that they may live. 5. God can speak to Mother Nothing, as if Nothing had Ears and Reason, and could hear, Rom. 1v. 17. He calleth Things that are not, as though they were: He did but nod upon Nothing, and out of Nothing there compeared before him, The great Host of Heaven and Earth, and all Things in them, Pfal. xxxiii. 9. 6. There is a Language of Providence, by which every Being, as Being, hath a Power obediential to hear what God faith, and do it, Jon. ii. 10. The Lord spake to the Fish, and it vomited out Jonah on the dry Land, Mark 1v. 39. And he rose and rebuked the Wind, [epetimese to anemo] and said unto the Sea, Peace, be still; and the Wind ceased, and there was a great Calm: What wife Man can boast the Sea? What Ears hath the senseless and lifeless Aa Waters?

The Trial and SER. 25 170 Waters? Yet they hear Christ's Language, they fpeak, Yonder standeth our Creator boasting us, and therefore we will obey, Ifai. I. 2. Hear himfelf speak: Behold, at my Rebuke, I dry up the Sea, Psal. cxiv. There is a Question put upon the Creatures, that they can well answer, ver. v. What ailerb thee, O thou Sea, that thou fleddest? Thou fordan, that thou wast driven backward? Ver. 6. What ailed you ye Mountains, that ye skipped like Rams, and ye little Hills like Lambs? Good Reason saith the Spirit: verse. 7. Fremble thou Earth, at the Presence of the Lord, at the Presence of the God of Jacob: This obediential Power is not any Quality created in the Creature different from their Being, for God may use any Creature to infinite Effects of Omnipotency; and so there should be infinite created Qualities in every finite Creature. 2. This obediential Power was in that Mother Nothing, out of which, God, by an omnipotent Act of Creation, extracted all the Host of Creatures that now are; and 'tis in that other Mother Nothing, vet objected to Omnipotency; according to which God may create infinite moe Worlds than now are, fo it please him: 'Tis then nothing but a non-repugnancy to hear and obey God in these Particulars: As, 1. Omnipotency of strong Grace can speak to Sin, which none can do but God, Ezek. xvi. 6. I faid to thee, when thou wast in the Blood, Live: This Mandate of Omnipotent Grace is spoken to Ferusalem, as hardned & cold, dead in Sin, Eph. v. 14. Wherefore he faith, Awake, thou that sleepest, and arise from the Dend, and Christ Shall give thee Light: This is a Commandment of Omnipotency, given out of finful Rebellion: 16

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Triumph of Faith. SER 25 371 If Omnipotency fay, See ye blind, Hear ye Deaf: Grace is a King over Sin, and Omnipotency a mighty Conqueror: Rebellion cannot stand before the Grace of God; could we resign rebellious and dead Hearts to God, he should change them, tho we be most unable to master them. 2. Meer Nothing is a Servant to Omnipotency: He fendeth his Mandate or Statute of Heaven to meer Nothing, and Darkness as the Serjeant and Pursuivant of God, must send out Light, by Virtue of a creating Mandate, 2 Cor. iv. 6. 3. Every Creature is under the Awe of Omnipotency, and dare not without (as it were) a written and figned Ordinance and Statute of the Almighty, exercise their natural Operations: As the Lord fendeth an awful Mandate to the Sea, and God faith. Do not ebb and flow; and the Sea is dried up at his Rebuke, Pfal. lxxvii. 16. The Waters faw thee, O God, the Waters faw thee, they were afraid. So faith he, Winds blow not, Seas rage not, Fire burn not, Lions demour not, Sun move not, Clouds rain not, Devils burt not, Waters overwhelm not, Sword, Destroy not: And they all obey. 4. There is a Power obediential in Creatures, to be Instruments, that can be elevated above, and contrary to their Nature to Miracles, as Clay to be a Plaister to blind Eyes, to make them see, whereas Clay can put out feeing Eyes: By this Iron can swim, Peter walk in the Sea; yea, Devils and Men croffing God's moral Will, tulfil his eternal Counsel, according to that, Plat. cxix. 91. All are thy Servants, Hell, Devils, Cavaliers, Malignants, Papifts, are God's Servants. 5. By this Power, whereas Nature must have Time and Hours to work, yet Nature followeth the fwift Aa.2

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Pace of Omnipotency: The Feaver departeth from Peter's Mother in Law in an Instant. 6. By this Power, Creatures creep into Nothing, when God commandeth them so to do: God putteth his Arm to the Heaven, and shaketh it, and the Hangings, Pillars, Walls, Plenishing of the House of Heaven and Earth, panta alyomena, are all dissolved; all the old Tenants of the World, the Heavens, which have sitten in God's House 5000 Years, at the sirst Warning of their Almighty Landlord, must remove and retire into Nothing, if God so command them.

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Use 1. It is Comfort to the Believer all Things are possible; Faith hath Omnipotency at its Service, the Sword and Wars are gone, the Enemies of the Lord broken, the Temple built, Babylon plagued at the Nod of Faith, Devils cannot stand, when Christ's Mandate chargeth them to fall.

Use 2. It is but little that we can do, let us have Hosts of Men, we cannot have the Victory: Let Man be swift, yet the Race is not to the Swift; let him be strong, Tet the Battle is not to the Strong; let him be wife and learned, Neither is Bread to the wife, nor yet Riches to Men of Understanding, Eccles. ix. 11. 1. The Word of the Almighty is his Deed also, Plal. xxxiii. 9. He spake, and it was done, he commanded, and it flood fast; [Ki bu amar ujehi] For he himfelf spake, and it was. The Lord's Word giveth Being to Things: On the contrary Men's Deeds are nothing butWorps; fo the Lives, Being and Actions of the Kings of Israel and Judah, are called [Dibrehajomim] Words of Days. They are the Acts and Deeds of Men living and dying, and compassed with Days; for the Deeds and Acts of Men are but Words, they live and speak a little on Earth

Triumph of Faith. SER. 25 Earth and die, their Acts are of as little Worth, and Reality, as the airing out, and breathing forth of Words. The greatest Prince maketh a Sound for a Time, as one that speaketh Words, and then he is gone, and lieth filent in the Grave; Solomon did many Acts, but they are called Words only, I Kings xi. 41. And the rest of the Acts of Solomon; Hebrew, The rest of the Words of Solomon, are written in the Books of the Acts; Hebrew, of the Words of Solomon, 2 Kings xxi. 25. And the rest of the Words which Amon did, are written in the Book of the Words of the Days of the Kings of Judah. We use not properly to do or act Words, but to speak Words; but the holy Language maketh Man, and all his noble Acts, but Words, and would express that he is a Creature of no great Action, and can fay more than he can do: Strong and mighty Man is but a Creature of Words, he is a speaking Body of Clay, and can do but little. We boast much, that this and this we shall do; God hath a Lock and a Chain of Iron on all the Creatures; Armies are not to be feared, the Lord smites the Horse and the Rider, and maketh War to cease unto the End of the Earth, he breaketh the Bow, and cutteth the Spear in sunder; he burneth the Chariot in the Fire, Pfal. 46. 9. Be not afraid of Clay, Ifai. 11. 12.

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Use 3. If the Lord's Word create the Being of Things, then are we to conceive of him as of an independent Sovereign; we forget this, and worship a dependent God: If I suffer the People to go to worship at Jerusalem (saith Jeroboam) I shall lose both Life and Kingdom; God hath

The Trial and SER. 25 374 promifed the Contrary, to establish him and his Kingdom, to he would do what is right in the fight of the Lord, 1 Kings xi. 37, 38. But he believed, that God, in the fulfilling of his Promile, must depend upon the Calves set up at Dan and Bethel: So the Jews will have God in the prederving of their Kingdom and Place, John xi. 48. to depend upon the finful murthering of the Lord of Glory; yea, we imagine, that God cannot carry on the Work of Reformation, except we comply with some fort of Antichristian Prelate: The King thinketh he cannot be a Monarch, except he have a Prerogative to play the Tyrant, and his Throne must fall, except the Antichrist and Blood, and unlawful Peace with the bloody Irih Murderers, and destroying of the Lords redeemed Flock in both Kingdoms, be the bloody Pillars of his Throne and Royal Power.

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So God cannot save us, if France, Denmark, Spain and Ireland come against these Kingdoms; we are so wasted, except we make a Peace dishonourable to Jesus Christ, and his Prerogative Royal; all this is to place God in a State of Dependency; we are too wickedly careful how God shall acquit himself in his Office of governing the World; ere you or I were born, the Lord governed the World, and his Church without a Miscarry (the Church's Heaven cannot be marr'd in Christ's Hand) and when we are rotten in the Dust, he shall carry on all in Righteouiness and Wildom; but we take it ill, if we cannot have a Providence as fair and eye-fweet as white Paper, though indeed there be not one Spot in God's Ways; so Martha, John xi. 21. Lird, if thou hadst been kere my brother had not died. But

Triumph of Faith. SER 25 But Christ-God in preserving Lives, dependeth not on his own bodily Presence here or there: Another complaineth, God bath forgotten me, he is not my God. Why? Because I walk in Darknels, and have no Light, nor any Sense of his Love. It is the black and dead Hour of Midnight, with me. So the Church argueth Ija. xlix. 14, 15. P/al. Ixxvii. v. 3, 4, 5, 6, 7, 8, 9. But his unchangeable Love depends not on the Ebbing and flowing of your transient, and up and down Sense: In this you worship a dependent God. There is no Rule without God to regulate him or yet to straiten him in his Walking; we are not to misplace God; for though the God of Hosts bath purposed to stain [Lechallel] to cast a Blot on, and prophane the Pride of all Glory, Ifa. xxiii. 9. and fuffer Parliaments, Astemblies, Armies, Councils of War, States-men, the Godly, the Princes, Judges, Pastors, Men of Wisdom, Learning, Eloquence, Parts, to miscarry in this great Service against Balylon; It is to cry down the Creatures Garland, and the Rose of their Eminency; that when all Spots of Sacrilege and Idol-confidence in Men, are walhed off the Work, the Lord only may be exalted. It is our Wisdom to suffer God to be wise for us: Yea, Antinomians will have Christ no indepedent Redeemer; but to them his Grace shall not be perfect in pardoning, except all Sin in Root and Branch be removed from the Tustified, and they made as sinless as Adam before his Fall, and the Elect Angels: Yea, how many Connections of Providence do we spin and twift out of our own Head? As how happy had we been, it the King had remained with the Parliament to countenance it? Yea, but rather how un-Aa4

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The Trial and SER. 25 unhappy, for our Reformation had been as an untimely Birth, if so it had been : How bleffed should I have been faith another if I had been rich & learned? Yea, rather'you should have dishonoured God in that Condition. The Catholick & Mother Sin is, God must be dependent, we indepen dent. 4. Use. All of us have need of a Devil, one or other, to exercise and humble us: But we go wrong to Work, when we think to make good our Party against the Devil by our own Strength, This Woman yokedChrist and the Devil together, and would not Yoke with him her alone, and the Success is bleffed: We go to dispute with Temptations ourselves by Reason, you shall not dispute Satan to Hell with all your Logick; nor can Policy and State-wit calm the Prince of the bottomless Pit, who is let loose now in these three Kingdoms to kill with the Sword : The Horseman, upon the red and bloody Horse, and his Footman, Death, are posting through the Kingdoms. More Wrestling by Prayer, the putting of Satan in Christ's Grips, by Faith effectual by Love, and fincere Humiliation should create Peace; for Peace is a Work of Creation: There's but one only can create; I mean, God by, or at the Exercife of these Graces, should create Peace: We ly bleeding and dying under our Lufts, because Christ was not entrusted with Mortification: If we gave in a Bill of Complaint against our Devils, as this Woman did, Christ should loofe Satan's Works, and help us.

Be it unto thee] Faith obtaineth the most excellent Favours, refined Mercies; and these are immediate Favours, Acts of immediate Omnipotency: Christ sent an immediate Post to the De-

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Triumph of Faith. vil, though in a remote Place, ('tis an act of immediate Creation) and Satan must be gone, no Creature here interveeneth; 'Tis Christ's genetheto his Omnipotent (be it fo) that doth the Turn; 'tis not Faith, 'tis not a good Angel expelling an evil one, nor one Devil beating another, nor the Discipleshelping the Woman, though they also did cast out Devils. The more immediate Mercies be, the more Loveexpressions of God in them; the first Roses the first Trees and Plants that God's own immediate Art produced, and in which Nature could not share. are the perfectest Creatures; the rest of the Creatures after the Fall, come not near in Goodness and Beauty to God's first Samplar, which are (as it were) the first Esfays of Omnipotency: The greatest Mercies the most immediate; these be fweet Favours that come (as it were) hot and new, immediately from God himself: See it in all the excellent Things that God giveth us, especially, in these four. 1. In Christ. 2. Grace. 3. Glory. 4. Comfort. Christ is God's highest Love Gift: Now Christ the Mediator was given without any Medium, or any interveening Mediator. God out of the meer Bottom of free Love giveth Christ: The Lord Christ was not given by fo much as Request, or Counsel of Men or Angels: Christ, Heb. i. 3. by himself purged our sins, I Tim. ii. 6. He gave himself a Ransom for all, 1 Pet. ii. 24. Who his own self bare our Sins, in his own body on the Tree: He satisfied and paid in his own Person: It was not a deputed Work, God the Lord of Life in proper Person redeemed us: Christ's Love to us was not deputy Love, he loved us not by a Vicar: Christ is given freely; as a Redeemer, is more effentially a

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378 The Trial and SER. 25 a Gift of free Grace (to ipeak fo) than the Grace of Faith, which is given to those who hear and are humbled for Sin. And Christ given to die for Sinners, is a more immediate and pure Gift of Grace, than Remission of Sins and eternal Life, which are given to us upon Condition of Faith, whereasa Redeemer is given to die for us without any Condition, Thought, Defire, any sweating or Endeavour in Man or Angel. 2. So is Grace, given out of Grace, faving Grace is made out of nothing, not out of the Potency of the Matter. The new Heart is a Creation; & as 'tis Grace, is framed without Tools, Agents, Art or Service; Grace issueth immediately out of Christ's Heart, he hath no Hire, no Payment for it: Non-payment, no Money is Grace's Hire. 3. And Heaven is given, not by Art, not by Merit, not for iweating; but how? Luke xii. 32. 'Tis the Father's will. And Rev. 21. 4. God shall wipe all tears from their Eyes. 'Tis the sweeter, that no Napkin, but his own immediate Hand, thall wipe my finful Face.

In Heaven the Vision of him that fitteth upon the Throne is immediate, the Mirrour or Looking-glass of Word and Sacraments being removed, there is, 1 Cor. xiii. 12. but a Vision of God Face to Face, Rev. xx1. 22. And I faw no Temple therein. If any should ask Tidings, and fay, John, what sawest thou in that new City? was there any Temple, any Priests, any Prophets, any Candlesticks there? He should answer, O you know not what you speak; I faw no Temple there; I saw a more glorious Sight than all the Tem ples of the Earth; I faw the Lamb the King in the midst of them; I saw Christ the Fountain of

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Triumph of Faith. Heaven, and though ye should know Moses, Wavid, Paul, in Glory, you shall be to taken with beholding the Face of the Lamb for evermore in an immediate Vision, that you find no I eiture to look over your Shoulder to Moses, or any other : For the Lord God Almighty, and the Lamb are the Temple of it; it must be sweeter, when the fweet immediate Hand of Fesus Christ shall pluck the Soul delighting Roses of the high Garden, and hold them to your Senfes with an immediate Touch, fo as you shall fee, behold, smell and touch his Hand with the Rose, & when he shall put immediately in your Mouth the apples of the Tree of Life, and the King himself Ihall make himself (as it were) your Cup-bearer; for there shall be neither need of Pastor, Prophet, or of any Christian Brother, but only Christ himfelf, to hold to your Head a Cup of the Water of Life, Rev. xxii. 1, 2. And he shewed me a pure river of Water of Life, clear as crystal, proceeding out of the Throne of God and of the Lamb; he shewed me, which He? The Lord God Almighty and the Lamb, ch. xxi. & xxii. He that talked with me, who had a golden reed to meafure the City, v. 15. and v. 10. He who carried me away in the spirit to a great and high mountain, and shewed me the great City, the holy ferusalem descending out of Heaven from God: No created Angel could shew to John the Bride the Lamb's wife; and what is that? He shewed me, be made me jee; Is that but a naked cast of the Eye, or a Speculation? No, it is more, He himfelf, who only reveals all the Secrets of God, and measures the Temple with a golden reed; he only gave me a Drink of the Water of Life immediately;

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380 The Trial and SER. 25 ately; for to see in the holy Language, is to enjoy, Heb. xii. 14. Rev. xxii. 4. Fer. xvii. 6. Pf. xxxiv. 12. Job. xix. 26. And then He shewel me, must be this in good Sense, He, He the increated King himself made me, or caused me to enjoy. Messengers carry Love-letters between the Lord Jesus, and the Bride the Lamb's wife in this Condition: Certain it is a Draught of fuch Water at the Well head must be sweetest; then immediate Comforts in a heavy Condition, must be sweetest also; as in heavy Desertions, Word, Ministry, Pastors, Prayer and Ordinances cannot raise up the Spirit: What doth the Lord else speak in this? No less, than that Mediation of Means is but Mediation of Means; and Christ is Christ: Means in a Soul Sickness, yea, Apostles, Angels, Watchmen fail; but Christ himself, with his immediate Action, faileth not, Cant. iii. 1, 2, 3, 4. John xx. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. Christ himself, immediately by himself, will do in a Moment, that which all Means, all Ordinances, all Sweatings, all Endeavours cannot do: I do not now cry down Means, & extol immediate Inspirations; the Latter I deny not in some Cases, but I only compare Means and Christ; and is not this an Experience of fome who are brought to the Margin, and black Borders of Hell and despairing, all Creatures Comforts having failed them, and they having received the Sentence of the second Death: Yet Christ cometh with an immediate Glimpse, like a Fire flaught in the Air, which letteh the lost and bewildered Traveller in an extreme dark Night fee a Lodging at Hand, whereas otherwise he should have fallen in a Pit, and lost himself; and in a Moment, in the twink-

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Triumph of Faith. SER. 25 twinkling of an Eye, the Lord having rebuked the Winds and the stormy Tempests in the Soul: There is a Calm and Peace, Pf. xxxi. 22. Jonah ii. 4. Christ is speedy, and swift as a Roe; his Leap is but a Stride over a whole Mountain at once, over many Mountains & Hills, Cant 2. 8. Especially in his immediates, when he comforts by himself; he then maketh no Use of a deputy Sun to Shine, or of borrowed Light; the Sun himself riseth with his own immediate Salvation, and his own immediate Wings; and we fee it was Christ's immediate Love, yea comfort; because immediate carrieth with it the Heat and Smell of Christ's own Hand, it hath the immediate Warmness of Christ's Bosom-consolation; it was an Act of tender Mercy that came hot and fmoaking from the Heart of Christ, the immediate coal of Love smelling of the Perfume of the Hearth it came last from, and that was Heaven, and the Bowels of Christ. Waters carried from a precious Fountain in a Vessel many hundred Miles are not to fweet as at the Well-head, because they are separated from the Fountain, they lose much of their Virtue; fometimes, it is so long fince the Rose was plucked, that the colour and smell which it had, while it grew on its own Stalk, is quite gone: Look how inferior Art (which is but Medicine for fick Nature) is to Nature in its Beauty a Strength, (as painted Physick can neither purge nor cure) fo far are all Means and Ordinances (being but the Deputies of Christ) below Christ himself. What is Paul? What is Apollos? Put all the Prophets, all the Apostles, all the Patriarchs, all the chiefest of Saints in one Flower; I confess they should cast forth an excellent

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The Trial and SER. 25 Smell, like the outer Borders of the Garden of the high Paradife, but all their Excellency should be mediate Excellency, and but somewhat of Christ. but alas, as low as very nothing to Christ, as the smallest Drop of Dew that Sense can apprehend. to ten thousand Worlds of Seas, Fountains and Floods: We defraud our Spirits of much fweet. ness, because we go no further in our Desires, than to Creature Excellency, we rest on mediate Comforts, because mediate; painted Things do work but objectively, only a painted Meadow casterh no Smell, a painted Tree bringeth forth no Apples; the Comforts and sweetness of the Creatures have fomewhat of Paintry in them, in Comparison of Jesus Christ; all Reality, and Truth of Excellency is in him: And we know God marrerh the borrowed Influence of Means, Armies, Parliaments, Learning, and all miscarry; therefore there was never a Reformation, nor a great Work wrought on Earth; but Omnipotency put forth many immediate Acts in it: The Lord would not be beholding to Moses, he bimself divided the red Sea; he would not engage himfelf to Fountains and Vine Trees, but he gave them Water out of the Rock; he would not borrow from the Earth, and fowing, reaping and plowing Bread for his Peoples Food, he would give them the Bread of Angels from Heaven immediately: He would have no Engines at the taking of Jericho, the blowing of Rams Horns was a Sign, not a Cause; God immediately cast down the Walls; he would not have a Sword drawn, nor a drop of Blood flied in the Peoples Return from Babylon; but the Lord putterh an immediate Impulsion upon the Spirit of Cyrus,

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Triumph of Faith 383 SER. 25 as if he had been in a dead Sleep, and he being awaked by God only, fendeth the People away, and the Temple must be builded again: But how? Neither by King nor Parliament, nor Armies; for Zach. iv. 6. Not by might, nor by Power, but by my Spirit, faith the Lord : When Babylon is to be deftroyed (as the Work is even now on the Wheels in Britain) Rev. xviii. 21. A mighty Angel took up the great Milstone, and threw it in the Sea; though it be a Vision by Comparison, yet it holdeth forth an immediate Work of God in the Ruin of Babylon, and Angels pour their Vials on the Sea, on the Sun, on the River Euphrates, to make for the Destruction of Babylon; and in delivering of Lot Angels did Work: God himfelf spake to Noah for making an Ark; although Angels be Creatures, yet the Lord's Action by them is more immediate, than when he worketh by natural Caufes. When the Judges scourge and imprison the Apostles, no Man will speak for them, the immediate Power of God doth it, the Chains tall off Legs and Arms; immediate Providence is a Key also to open the Prison Doors, and they are faved. There is a bloody War at the taking of the Ark, and Thirty thousand Footmen of Ifrael killed, I Sam. iv. 10, 11. But there is not a Sword drawn when its rescued: The Ark cometh Home its alone, God's immediate Providence driveth and acteth upon two Milch Kine to bring it home again, I Sam. vi. 12, 13, 14. Who knoweth but when our Strength of two Kingdoms hath failed us, the Lord shall make Kine to bring Home his Kingdom and Reformation to our Doors? were it possible that Creatures could work Salvation for

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The Trial and SER. 25 us, and Freedom from the Sword, and fure Peace in Scotland, England and Ireland, without God, or any fubordination to him, let it be a Deliverance from the Creature only, it should be no Deliverance but a Curie; that which maketh Salvation to be Salvation, is, that God hath a Finger of Power, and an Influence of free Grace in it: O but this putteth the Lustre, Sweetness and Smell of Heaven on it, that it is the Salvation of the Lord, Exod. xiv. 13. In Regard of irrefistable Efficacy, and Success under Causes, though chained to the Influence of God, are but Idol-causes, they lie as Cyphers, and do nothing, no more than a lame Arm can master a Sword: The Lord worketh all our Works for us; and he is daily marring, and shall further mar our Armies, Parliaments, Councils, Undertakings, to the End, that more of Christ may appear in these Wars, than in other Wars; some immediate Power must close and crown this glorious Work in Britain, God must be his alone, and appear his alone, and only Jehovah must be visible in the Mount, to the End that bleeding England, long afflicted Scotland, and wasted Ireland, may with one Shout cry, Not unto us, O Lord, Not unto us, but unto thy Name be Glory. This discovereth the Deceit of our Confidence, when the Lord and the Creature worketh together for our Good; Asa, though his Heart was perfect, possibly seeth not whether he trust on the Lord, or on the Physician; and yet the Scripture faith, When he was diseased in his Feet, there was a worse Disease about his Heart: For because he sought to the Physicians, he is blamed; yet to feek to Physicians is lawful, but the Spirit of God blameth his feeking to the Physicians: And

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Triumph of Faith And faith, 2. Chron. xvi. 12. He fought not the Lord in his Sickness, and the Reason is given [Ki] Because he was in the Physicians: So the Hebrew readeth it, [Lo Darash eth Jehovah] he is faid, not to feek the Lord, not because he fought to the Physicians, for that had not been a fin, but because he was wholly, the whole Man, Soul and all in, or on the Physicians, [Ki Bidcajim] his Care, Pains and Heart, was all on the Physicians; fo also the Greek express great Care and Diligence by the like Phrase, 1 Tim. iv. 15. en toutois ithi Give thyself to these Things. Seldom do we feek to God, and trust in him, when God and the Creature are yoked together in a Work that we are much bent upon, as in Wars, in a Reformation, yea, in a Journey that the Spirit is intent upon; but in trusting on God, we interpose a folding, and a play of the Creature between our Soul Confidence and the Lord, just as a Pillow is put between the Man's Shoulder and a preffing Burden, for Fear the Burden crush a Bone; we are afraid we give God too much to do, or more than he is able to bear: When we fail, we feem to betrust ourselves to the Lord and the Sea; but the Truth is, often we trust more to the strong Ship, than to the Sea or the Lord. Our Confidence shifteth itself from under the Lord, on upon the Creature and the Arm of Flesh; so we walk often in the strength of the Lord, as some walk upon Ice, they walk foftly and timoroufly upon it, fearing it should break under them, they put no Faith upon cracking and weak Ice : We are not daring and venturous in casting ourselves and our Burdens on the Lord.

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386 The Trial and SER. 25 So in Judgments, David's Choice fell upon the Pestilence rather than the Sword, Why? God's Hand is sweeter and foster than the Devils, than the Malignant's hard Hand, Samuel is one of the best Children; because he is given of God, and is a Child of many Prayers. Isaac the joyful Child, Why? No Thanks to Nature, or to Sarah's dead Womb for him, he is the Son of an immediate Promise, Free-grace is rather Isaac's Father and Mother than Abraham and Sarah; in Ordinances a Man speaketh, but if Christ himself would speak, O his Spikenard! O his own perfume! O his own Lips drop Honey! O his own Lebanon-like Countenance! Alas, we think Christ is not Christ, except the King help him; Religion is not Religion, except worldly Thorns bear it up; the Gospel is a very immediate Thing: The Lilly amongst the Thorns, is Christ's Lilly; the Church stands more immediately by Christ, than any worldly Thing doth. God maketh the Earth to bud and bring forth her Fruits: But the Sun, the Soil, the Season of the Year, and Nature are his Under-servants; God watereth the Earth but by Clouds. Kings are indigent and very mediate and dependent Creatures: They need Armies, Multitudes, Navies, Prelates, Babylon, Ireland, France, Spain, Denmark, Holland, Moneys, Friends, Parliaments; but Grace and the Gospel are more immediate, and less needy: The Gospel can live without all these.

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SERMON XXVI.

DE it unto thee as theu wilt.] We see what Power Christ hath over the Devils: Christ fent him an invisible Summons, Let Satan be gone. and he must be gone. It is a proper Work of Christ to oppose Satan, Heb. ii. 14. He took part of Flesh and Blood, ina katurgese that be might make Satan unprofitable and idle, and fruitlets, as the Word is wied, Luke 13. 7. Why doth this Fruitless Tree keep the Ground sapless and Barren? So is the Word taken, to make a Thing of no Effect, Rom. iii. 3. Things that make Sport to Children, as Nuts, Feathers, Toys, are called, Things of Infants to be put away, i Cor. 13 11. So hath Chrift taken Bones, and Sap. and Strength from the Devil, and made him as fruitless, as the Feathers that serveth to sport Children, I Joh. ni. 8. For this Purpse the Son of God was manifested, inalyse that he might diffolve the Works of the Devil: The Word in Scripture, is ascribed to the casting down of a House, Joh. ii. 19. To the breaking of a Ship, Acts 27 41. To the loofing any out of Chains, Acts 22. 30. The Truth is, Satan's Works of fin, and Hell in the which he had involved the redeemed World, was a Prison House, and a Castle of Strength, and a strong War-fr in, and many strong chains of fin and Mifery. (hrift was manifested to break down and diffolve the House, to break his War-ship, and to fet the Captives at Liberty, Ifa. Ixi. 1, 2. Joh. 14. 30. And now comerb the Prince of this World, and bath nothing in me, he had much in Christ, he had all his redeemed Bb2

The Trial and 388 SER. 26 Ones by Reason of Sin; but Christ took all from him: Since Christ came in the Play, and was master of the Fields, Satan never did prosper: And confider how eafily Christ doth it, with a meer Word, Let it be; how was this, Christ sent an immediate Mandate of Dominion, he hath an immediate Operation upon these invisible Spirits of Darknels; it is no Matter how Christ do it, fo it be done: Christ-God is a Spirit, and how a Spirit acts upon a Spirit, is to be believed, rather than fearched: But Christ hath these Relations to Satan. 1. As God to all Creatures, and thus Satan is the Workmanship of God, as he is a spirit; fo whatever partaketh of Being, is the adequate and confummate Effect of Omnipotency, I mean, Being either possible or actual, and to the Motions of Angels from Place to Place, and of Devils, must be under a Chain of Omnipotency, as all other Things, Motions, and Actions of the Creature are : Let Satan go whither he please, Christ traceth him. 2. Christ hath the Relation of a Judge to Satan, and to he is tied in an invisible Chain of Justice: And as Malefactors that are permitted to go Abroad, but always with Attendance; so do Devils trail about with them everlasting Chains of Blackness of Darkness, Jude ver. 6. Whithersoever the Devil go, Christ hatha Keeper at his Back. 3. Christ hath a Relation of a Conqueror to Satan, and Satan is his taken Captive, Col. ii, 15, He cannot be loofed from under Christ, either by Ransom, or Change of Prifoner. 4. Christ as the Heir of all Thing: beareth up all by his mighty Word, Heb. i. 2, 3. And is he in whom all Things confift, Col. i. 17. And to by Reafon, that the World by a new Gift of

Triumph of Faith. Redemption, is subjected to Jesus Christ, there is a special and particular Providence of Christ upon Satan: It concerneth the Redeemed not a little, that Christ keep a strong and watchful Guard upon the black Camp out of which he hath redeemed us, and that the feven Eyes that are before the Throne, take special notice of Hell, who come in, and come out, for there is deep Counsel there against us: In this Consideration, Christ numbers all the Footsteps of Devils: Satan hath not a general Warrant to tempt the Saints, but to every new ASt against 70b, chap. i. 12. and 70b ii. 6. against Peter, ere he can put him upon one fingle Blaft, to cast him but once through his Sieve, Luke 22. 31. yea, against one Sow, or a Briftle of a Sow, Mat. viii. 31, 32, He must have a new figned Commission, Christ's general Pass, that Satan be suffered as any other Subject to pass through Christ's Bounds and Kingdom, is not enough.

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U/e. 'Tis much for our Faith and Comfort. that our Mediator is a God of Gods, a God above the God of this World, a Prince more mighty than the Prince of the Air, who ruleth in the Children of Disobedience: Yea, now we have a greater Victory over Satan, than we know: Satan is to totally routed, put off the Fields, and Christ so strong, that the weakest of Saints is stronger than the World, and the Spirit Satan that dwelleth in the World. Christ's strength of Faith is stronger than Adam's strength of Innocency, 1 Joh. 2. 13, 14, 1 Joh. v. 5. The weakest Measure of saving Grace, is stronger than the highest Measure of Malice in all Hell: When Satan tempteth you, fear him not, refist him in Bbs

The Trial and SER 26 the Faith: But be watchful, for he hath a Pais from Christ, else he could not come so far as the Court of Guard, to dally with the Senses, to hold out an Apple to Eve; a World of Kingdoms and Glory to Christ: Satan hath a Warrant to bid, when he cannot buy; his Pass will bear him to go to the more inner Works than the Senles, even to the Chamber of the Fancy, to fend a Trumpeter to the understanding. 1. Yea to work mediately upon the Will and the Heart of a Judas, and to act, but in a Way of Distance, upon David to number the People; but a counterfest Pals with a false Subscription, cannot permit Satan to go on in real Motions against the will; the Chain holdeth him back, there is a restraining Link that all the Powers in Hell cannot break : A moral Tie and Link of the Law of Nature in the Breast of Devils, Satan can, and doth daily break; because he sinned from the Beginning: But the other Link of real Acting against the Dominion of Providence, is impossible to the strongest of Devils, or of Creatures. 2. We ourfelves may put in Execution, a conditional pais of the Devil; for certain it is, Satan could but knock at Eve's Door, and play the Orator or Sophift, to delude Mind and Affections, but he could not make the Kings Keys, (as we fay) and violently break up the Door, or force the Will, but upon condition that Eve should confent to eat the forbidden Fruit, by Necessity of Divine Juflice, she must turn the first & oldest Devil in the Flesh that ever was, to tempt Adam to fin, and to eat; and therefore, if we be not careful to refift, we may fign the Devil's Pass of Providence, with our moral consent; yield once to Satan's first DeSER 26 Triumph of Faith.

Demand of the Treaty, and you shall see, you are insnared by a Necessity of God's spotless Justice, who punisheth sin by sin, because you go one Mile with the Devil, to go with him two Miles.

Use 2. If Christ at a Nod have such a Dominion over Devils, we are under Satan's Power in being tempted, more than we need: Certain it is, we improve not Christ's Power of Dominion over Satan to the utmost; Christ can save, Heb. vii, 25. [eis to panteles] to the utmost, than he can fanctify to the utmost, for Christ is a Saviour, not only by Merit, but also by Efficacy, as our Divines hold against Socinians and Arminians; and therefore he should give actual Strength against Temptations; if we should not so carelesly improve that Power Christ hath over Satan: I do not mean as Arminians do, that Free-will, by Order of Nature, beginneth, first, to resist Satan, and then God's Grace followeth, as a Hand-maid: but I intend this, that because Peter is felf-strong ; And his Flesh saith to Christ, that Christ is mistaken, and looketh beside the Spirit of Prophecy; for Matth. xxvi. 35. He faith, Tho' I should die with thee, yet will I not deny thee: Belike, if he had bee diffident of his own Strength, and watched and trusted in the Strength of an Interceffor, he should not have been deterted, so as to deny his Lord; we put not Christ to it, to put forth his Omnipotency in every Act, to fave us, that we yield not; I deny not, but there in a Necessity in regard of God's wise Providence, that the Saints must sin, and that they be passive Vessels to carry the Lustre, and hold forth the Rays and Beams of pardoning Grace: Yet certain it is, there be hypothetical Connexions of Supernatural Providence in B b 4

The Trial and SER. 26 202 God's eternal Decree, never put forth in Action, because of our Lazineis: (As if God shall suffer Job to be tempted, and he by Grace sin not; as Job i. 22. The Lord shall also strengthen him when he is tempted the second Time, not to fin) and (if Abraham be tempted to offer up his only Son for God; and if he yield Obedience, God shall furely bless him with the Blessing of Sanctification, promised in the Covenant) as is clear, Gen. xxii. 16, 17. Heb, vi. 12, 13, 14. For we fee thefe Connexions sometimes put forth in Acts: But other Connexions are not put forth in Acts, Matth. xi.21. Luke xvi. 31. 1 Sam. xxiii, 12. Such as thele, if David be tempted by Satan, be shall not refift, but shall number the People) (if Peter be tempted, he shall not stand out in confessing bis Master.) Certain it is, that as we come short of these Comforts, of a Communion with God, which we might enjoy, by our loofe walking; fo upon the same Reason we fall short of many Victories over Satan, which we might have, if we should improve the Dominion and kinglyPower of Christ over that restless Spirit.

As thou wilt] As thou defirest: God maketh of his free Dispensation, and sanctified Will and Affection in Prayer, the Measure of his Gifts to us. A Word then, 1. Of a sanctified Will and Affection. 2. How these are the Measure of God's

Goodness towards us in these Positions.

Posit. 1. The Soul is never renewed while the Will be renewed; for the Will is the Heart of the Heart, and the new Heart is the new Man, Ezek 36. 26. Deu. 30. 6. For the Heart is the King, and Sovereign of Obedience, Deut. 30. 19.

Post. 2. All sanctified Affections are threaded upon the Will; saving Grace can lodge no where but in the Centre of the Heart, and that's the re-

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BER. 26 Triumph of Faith. 393 newed Will, presupposing new Light in the Mind: Grace taketh this first Castle.

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Posit. 3. Hence how many Grains of sanctified Will, as many Grains of new Obedience, so Love is the Fire of our Obedience, and Willingness the Fat of Obedience, which is set on Fire by Love.

Posit. 4. A civil Will is not a sanctified Will, in some Men the Will is more moral, less raging than the Motions of it, being less tumultuous, as in some carnal Spirits the Wheels go with less Noise; all Rivers make not alike Action & Stirring on their Banks; but that taketh nothing from either their Nature or Deepness, or occasional over-swelling.

Posit 5. The special Mark of a sanctified Will, is, That 'tis a broken Thing, as it were fallen in the Midst in two Pieces, and yielding to God and faving Light, there was a Sea of Grace and faving Light in Christ, no created Will stooped to the Light of a revealed Decree in fuch a submissive Measure, in a Hell of Fear, Sorrow and Anguish for an Evil of Punishment, more than any Creature was able to bear, ashe did; Nevertheles, not my Will, but thy Will be done: Far more in other Things of less Pain should we suffer, especially in these, the Will is to stoop. 1. In opposing our Lusts, as we would testify, that the proudest Piece in us, the Will, hath felt the Influence of Christ's Death on it, That we no longer should live the rest of our Time, to the Lusts of Men, 1 Pet. iv. 2, But to the Will of God, 1 Pet. ii. 24. Rom. vi. 6. The Dominion of Will is the Dominion of Sin. 2. In that the Soul speaketh out of the Dust, and is put to Silence before God, and fitteth alone, as Melancholicks do, Lam. iii. 28, 20. A tamed Man is broken in his Will, in which the Pride of opposing God consisteth: Then Ha

The Trial and SER. 26 xi. 6, The Wolf dwelleth with the Lamb. 3. The Subordination of the Will to God, is a great Sign of a subdued Spirit; nothing affecteth Independency more than the vain Will, Pfal. 37. 7. Rest on the Lord, Heb Be sil:nt toward the Lord, Vatablus, Be quit, repine not as disobedient, neither answer again, Isai. 61. 1. Christ is fent to bind up those that are broken in Will or Heart; the Hebrew will include both, Prov. 15. 31. He that hearkneth to Reproof, getteth a Heart, pofsesseth his Heart, so Vatablus, the meek Spirit, which in Obedience submitteth to Rebukes, possesseth his Heart, and possesseth his own Will: Now the contrary must be in the undaunted Man, his Will and Heart must have Dominion over him, and his Will must possess him, as Prov. xvii. 18. The unconverted Man is a Man wanting a Heart and a Will; a Will not broken to God is as good as no Will, and no Heart at all: The broken Heart is the Heart to God, and the broken Will the Will.

Posit. 6. The Affections in their Naturals being corrupt, Grace only maketh them pure, and when they are purest, they are strongest; 'tis most of the Element of the Earth; that is, all Earth, and wanteth all Mixture of other Elements; that is most Fire that hath least of Earth in it; that is finest Gold that hath in it least of other Metals, least Dross, least Ore: When Affections are most steeled with Grace, they have the least Mixture in them; Love having much of Grace hath least of Lust: Zeal with much Grace, hath least of the wild-fire of carnal Wrath, and these are known by the Swiftness of their Motion toward their kindly Objects; the more of Earth in the Body, the

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Triumph of Faith. fwifter is the Motion downward toward the Earth; Fire worketh most as Fire when it carrieth up in the Air nothing but ittelf, or Fire-sparks like itfelf, but when it ascendeth, and carrieth up with it Houses, Mountains and great Loads of Earth, the Motion is the flower: Grace being essential to gracious Affections, they run and move kindly and swiftly, therefore is supernatural Love, strong as Death, hard as the Grave: In the Martyrs it was stronger than burning quick, than the Wheels, Racks, and the most exquisite Torments; and Christ's Love was stronger than Hell: Of all. Loves that is the strongest that bringeth Sickness, Swooning and Death; Gracious Love produceth Love Sickness, Cant. 2. 5. Swooning, Cant. 5. 6. The Martyrs have died to enjoy him, and refused to accept of Life; because of the Love of an Union with him, Heb. xi. 37. How many deferted Souls come to this, I die, If I enjoy not Chrift.

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Posit. 7. 'Tis good that the Affections be ballanced and loaden with heavenly and spiritual Lights: Lower Vaults, and under Houses set up Smoak to the fair Pictures that are in the higher Houses: Lust's Dominion over Light, maketh a misty and unbelieving Mind: So, when the Light is carnal, and nothing but worldly Policy, 'tis like the highest House, which, if ruinous and rainy, fenderh down Rain, and continual Droppings on the lower House. Mind and Affections vitiate and corrupt one another. Grace in either, contributes much to the Spirituality of the Actions one of another: So the Mockers of Eternity and Judgment, are ignorant, because they will be ignorant, 2 Pet. 3. 5. And Eli's Sons will be abominably

bominably luftful in their Affections, because they know not the Lord, and are ignorant of God. I Sam. 1. 12. Matthew heareth and feeth Jesus, and he followeth him, Matth. 9. 9. The more that Mary Magdalene followeth and loveth, the more she knoweth and feeth the Excellency of Christ, John 20. ver. 1, 11, 12, 13, 14. compared with ver. 17, 18.

Posit. 8. When the Desires are natural, then heavenly Objects are desired and sorrowed for in a natural Way. Balaam desires to die the Death of the righteousness: But Esau weepeth for the Blessing in a carnal Way: When the Desires are spiritual, earthly Objects are desired in a spiritual Way: Even Bread, as it savoureth of Christ, Matth. 6. 9. compared with ver. 11, 12. And so the Woman seeketh Deliverance to her Daughter

spiritually, and with a great Faith.

Posit. 9. The Believer saith, If the Creature will go along with me to my Father's House, welcome; if not, what then? There I must ledge,

tho' God refuse to go with me.

See how God in a Manner refigneth his own Freedom in giving, and transferreth this Honour on the Woman's Defire: God keeps Peace with a fanctified Will in satisfying, when the Will keeps Peace with God in acting, longing and defiring.

1. He putteth Heaven upon the Choice of a sanctified Heart, Deut. 30. 19. Choose Life, that both thou and thy Seed may live, Rev. 22. 17. Whosoever will, let him take of the Waters of Life freely, Isai. 55. 1. Ho, every one that thirsieth, come ye to the Waters. 2. Heaven is put upon the Quality of the Will, and what it defires, John iv. 10. If thou knowest the Gift of God

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Triumph of Faith SER. 26 God, & who it is that fays to thee, give me Drink, thou wouldst have asked of him, & he should have given thee the Water of Life, Rev. 21.6. I will give unto him that thirsteth, of the Fountain of the Water of Life freely. There's an Edge upon the word Fountain; for the Fountain and first Spring of the Water of Life is above the Streams; and this is promised to him that hath a heavenly and spiritual Thirst for Christ. 3. God putteth himself, and the Measure or Compass of Heaven, upon the Measure and Compass of the Bencil and Pitch of heavenly Defires, Prov. 2. 3. If thou crieft after Knowledge, and liftest up thy Voice for Understandig. v. 4. If thou seekest her as Silver, and searchest for her as for hid Treasures. v. 5. Then shalt thou understand the Fear of the Lord, and find the Knowledge of God. There be four Words here to express the Benfil of the Will and Defire; we are to cry for Wisdom, the Chaldee reads the other Part of the Verle, If thou call Understanding thy Mother; that the Cry spoken in the former Part, may be fuch a high Cry, as Children use when they weep and cry after their Mother: The other Word is, To give the Voice to Wisdom; the other two Words do note Sweating, digging in the Bowels of the Earth, calting up much Earth to find a Treasure of Silver or Gold, Pfal. 81. 10. Open thy Mouth wide, and I will fill it, Vatablus, Seek what thou wilt, and I will grant it. 'Tis a Doubt, if any Man, by enlarged Desires, can put God's giving Goodness to the utmost Extent. 4. God maketh his Fulness in giving, far beyond our Narrowness in feeking, Eph. 3. 20. He is able to do (this is as much as he is willing todo, Rom. 11. 23. Jude v.

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The Trial and 298 SPR. 26 24.) exteeding abundantly above all that we ask: or think, according to the Power that worketh in us. This is confiderable, that when Christ shall put the Grown of incomparable Glory on the Head of the glorified Soul, there shall be thousand Millions of moe Diamonds, Rubies and Fewels of Glory on that Diadem, than ever your Thoughts or Imaginations could reach, and more Weight of Sweetness, Delight, Joy and Glory in a Sight of God, than the feeing Eye, the hearing Ear, yea, the vast Understanding and Heart, which can multiply and add to former Thoughts, can be able to fathom, 1 Cor. 2. 9. When ye feek and ask Christ from the Father, you know not his Weight and Worth, when you shall enjoy Christ immediately up at the Wellhead; this shall much fill the Soul with Admira. tion, I believed to fee much in Christ, having some Twi-light and Afternoon, or Moon-light Glances of him down in the Earth: But O blind I, narrow I, could never have Faith, Opinion, Thought, or Imagination, to fathom the thousand thousand Part of the Worth, and incomparable Exsellency I now see in him. You may over think and over-praise Paradife, Rome, Naples, the Isles where there be two Summers in one Year, but you cannot over-think, or in your Thoughts reach Christ, and the invisible Things of God; only glorified Thoughts, not Thoughts graced only are comprehensive in any due Measure of Ged, of Heaven. The glorified Soul shall be a far wider and more capacious Circle, the Diameter of it in Length, many thousand Cubits larger in Mird, Thoughts, glorified Reafon, Will, Heart, Defires, Love Joy, Reverence, &c. than it is now: We would

Triumph of Faith SER. 26 399 would in feeking, asking, praying, in adoring God in Christ, enlarge our own Defires, Heart, Will and Affections, broad and deep, that we may take in more of Christ; broad prayers flow from broad Defires, narrow Prayers from niggard and narrow Hearts; we may collect the Bigness of a Ship from the Proportion and Quantity of its Bottom, in its new framing; if the Bottom draw but to the Proportion of a small Vessel, which can endure no more but a pair of Oars, the Vefsel cannot be five hundred Tun, or be able to bear 60 Pieces of Ordnance; Prayer bottomed on deep and broad Hunger, and extreme Pain of Love, Sickness for Christ, and great pinching Poverty of Spirit, must be in Proportion wide and deep: O but our Vessels are narrow, and our Afections; ebb and low; the Ballance that weigheth Christ weak, it is as if we should labour to cast three or four great Mountains in a Scale of a Merchants ordinary Ballance: We are proportioned in our spiritual Capacities but for Drops of Grace: Christ is disposed to give Grace as a River; 'tis too little to feek Corn, Wine and Oil from God; he is more willing to give great Things than imall Things, to ask a Feather, a Penny from a mighty Prince, whenhefaith, Ask what thou wilt, to the Half of a Kingdom, and it shall be granted to thee, is the undervaluing of the Greatness of his Royal Magnificence. Ask what you will (faith Christ) of my Father in my Name, and it shall be granted. Mens Desires run upon removal of the Sword, Peace, Protection, Plenty, Trafficking, peaceable Seas, Liberties of Parliament, Subjects, Peers, Cities: Little are Mens Defires imployed in feeking Christ to dwell

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in the Land, and that the Temple of the Lord be builded: All these Suits are below both the Goodness of the Lord, and spiritual Capacity of sanctified Affections. And God giveth to carnal Men, that which their Soul lusteth after; but in his Wrath.

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SERMON XXVII.

Mark vii. 30. And when she was come to her House, she found the Devil gone out, and her Daughter laid upon the Bed.

BEcause I haste to an End, and shalt not now refute the Dream of Papifts from this collecting the Lawfulness of their bastard Confirmation, and of confirming Children, by the unhallowed Bleffing of the Prelate; only observe the Case of the Child) Mark saith, beblemen en epi tes klines Cast, in a violent manner, in a Bed: For this is not to be a Bed of Rest and Security, as some Papists collect but to express how violent Satan is in his last Farewell, as when he is to be caft out, Mark ix. 20. When the possessed Child is brought to Jesus, and when he saw him, straight way the Spirit tare him, and he fell on the Ground, and wallowed foaming: The Devil and the unclean Spirits are not thrown out of a Person, or Land, but they must rage and foam. 1. The Lord faith, Zach. xiii. 2. I will cut off the Names of Idols out of the Land, and they shall be no more remembred; and I will cause the Prophets, and the unclean Spirits to pass out of the Land; but this cannot be done but with great Violence, Ver. 3. The Father and the Mother Mall

Sek: 27 Triumph of Faith hall thrust through with a Sword the falle Propheteven their own Son ere he be put out of the Lands The Devil will not be removed without Blood, Sweating, and great Violence; when the unclean Spirits of Men given to curious Arts, and the Idol Diana is preached down in Ephesus, Acts 19. 18. That whole great City was full of Wrath, and they cry out, Great is Diana of the Ephesians, Ver. 19. And the whole City was filled with Confusion. When Christ cometh to the Crown and the Throne, Jews and Gentiles, the Kings and Rulers of the Earth, Herod and Pilate with the Gentiles and the People of Israel are gathered together, Acts iv. 25, 26, 27. The Word, Pfal. ii. 1. [Ragefbu] it is to make a great Tumult, as a furious Multitude gathered together, that maketh a Noise as the Noise of a troubled Sea; therefore tome, not without Reason, fay, the Sons of Zebedeus are called [Benairegelbi,] Sons of Thunder, Luke, Acts ii. useth the Word after the Seventy ephryoxen Which Budeus expoundeth of fierce and wild Horse; and certainly Christ is crowned upon Mount Zion with Garments rolled in Blood, this is a spoiling of, and a triumphing over Principalities and Powers, Christ dyed the black Cross with red Blood, when he performed this noble Act of Redemption, Col. 2. 14, 15- So when Christ entreth in any Soul to dwell, there he must first bind the Devil, and then Spoil bis House, March. xil. 29. What Wonder is it that Multitudes of Herefies and Sects, and many blaiphemous and false Ways, arise now, when the Lord is to build up Zion: Satan, when Christ is to fail, and his Kingdom a coming Kingdom (as we pray) raifeth up Storms and

The Trial and 402 and Winds in the broad Lake of Brimstone to drown the Church of God: Christ hath not fair Weather when he goeth to Sea, Matth. 8. 23, 24. yet his Journey is lawful: When Christ is upon Acts of his Priesthood, and standeth at the great High Altar with his Censer of Gold to offer up the Prayers of the Saints to God, he casteth Fire with the same Censer down upon the Earth, and there be then I hundrings, Lightnings, and Earthquakes; and hence followeth terrible Judgments upon the Earth, as Hail, Fire mingled with Blood, and a Mountain burning with Fire, and the third Part of the Sea becomes Blood, and a clear burning Star, like a Lamp, called, Wormwood, making the third Part of the Waters bitter, doth fall from Heaven, which is as much as when Christ is upon Acts of Mercy toward his People; pestilent Herefies of the Popish Clergy and others darkneth the third Part of the Sun and Moon; that is, of the Light of the Gospel, Rev. VIII. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Even as when our Lord Jesus standeth to interceed for the People, and to pray for fallen Ferusalem, which is as a Fire-brand pluckt out of the Fire: Satan standeth at his right Hand, his working Hand to hinder him, Zach. 2. 1, 2, 3 2. This resolveth to many their State; many are free of the Devil: I thank God (faith one) I know not Satan, nor any of his Works: I have Peace, Satan did never tare me, nor cause me to fall to the Earth, nor doth he torment me: But this is a fearful Condition, 1. It is an Argument of a false Peace: When the strong Man is within, the House is in Peace, not to be tempted of the Devil, is the greatest Temptation out of Hell; and if there be

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Triumph of Faith. SER. 27 any Choise of Devils, a raging and a roaring De: vil is better than the calm and sleeping Devil-When the Devil is within, he fleepeth and is filent, and the House or Soul he is in, is filent, and there is a Covenant with Death and Hell, Ifa. xxviii. 15. Now Hell keepeth true to a natural Man for a Time, Ceffation of Arms between the Soul and Satan is Security for a Time, but 'tis not Peace: The Devil's War is better than the Devil's Peace; carnal Hypocrify is a dumb and filent Thing, but 'tis terrible to be carried to Hell without any Noise of Feet: The Wheels of Satan's Chariot are oiled with carnal Rest, and they go without ratling and Noise; the Devil carrieth few to Hell with shouting and crying, suspect dumb Holiness; when the Dog is kept out of Doors he howles to be in again; the Covenant of, Satan to Eve (fin and you shall not die) standeth with all Men by Nature, till Jesus Christ break Peace between us and Satan. 2. Contraries meeting, fuch as hot and dry Fire, and cold and Moist Water, they conflict one with another, and where Satan findeth a fanctified Heart, he tempteth with much Importunity, as at one time, Christ findeth three mighty Temptations, and he be departeth from him only, achri kairon, for a little time, Luke iv. 13. Where there's most of God and of Christ there there's strong Injections and Fire-brands cast in at the Windows, as some of much Faith have been tempted to doubt; Is there a Deity that ruleth all, and where is he? We see him not. Another is often affaulted with this, Is there a Heaven for Saints? Is there a Hell for Levils and wicked Men? We neven spoke with a Mef-Cc 2 len-

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The Trial and SER. 404 lenger come from any of these two Countries. third is troubled with this, Such a Business I have expede, whether God will or not: The Flower of the Soul, the high Lamp of the Light of the Mind is frequently darkned with foggy and misty Spirits, coming up from the bottomless Pit, and darkning any Beams and Irradiations of Light that cometh from the Sun of Righteoufnels; Faith is more affaulted than any other Grace: Satan shaketh other Graces; but this is winnowed between Heaven and Earth, Juke xxii, 31, 32, Satans first Arrow shot at Christ, laboureth to put a terrible (if) upon his Light: If thou be the Son of God. It is as much, as if God be God, if the Son of God be the Son of God: It is not the Evidence and certainty of Fundamentals, nor the the strength of Grace that privilegeth Souls from Satans shafts; strength of saving Light putteth the Saints often under the Gun-shot of Satan, that he may find a shot of them; there's only Law-furety against temptations up in Heaven, when you are over score out of time, within Eternities Lists, never while then. Not to be troubled thus, argueth a House not watched, the Gates are open Night and Day, as the Gates of Hell, that want Key and Lock; and the Soul so secure, as the Person seeth not what Devils come in, what go out; but the Watch fet by God's fear examineth all Messengers that cometh in, all Motions, all Suggestions, all Angels, White and Black, all Rifes, Falls, ebbings and flowings of Love, Joy, Defire, Fear, Sorrow, come under Search and Scrutiny, Whence come ve, from Heaven or Heu? 'Tis time of War with the Saints in this Life: And then all Ci-

Triumph of Faith. SER. 27 Cities keep Watch, and Strangers without a Pale are examined, searched and tried, what Correspondence they have with the Enemy. 4. God's way of hardening by Satan is often mysterious. filent, dumb and speaketh not, John ix. 39. For judgment I come into this World: But what a Judgment? Such as walketh in the dark, and killeth in a midnight fleep, That they that fee may be made blind: This Judgment speaketh not. O terrible! God hath put out the Mans two Eyes; but how, or when, he cannot tell: the Nerves & the Eye-strings of the Mans Soul are broken, but there was not a Crack, nor any noise heard when God fnapped them in two Pieces. Christ came when the Man was sleeping, and his Serjeant the Devil with him, and put his Hand on his Heart, and gave the Lock, the Sprents, and Wards of the Hearta throw and a crook, and all the Keys in Heaven and Earth cannot shut or open his Heart, & this was done without noise or pain, the Man was never put to his Bed for the Bufiness ; the conveyance of the Business was spiritual, but invisible: O sleeping World, awake out of your rotten and false Peace: Oh, the Lord bindeth Men, and they cry not: And the Devil bindeth many, and they cry not; Pharaob knew not when his Heart was hardned, the Conscience saw it not, even as a Stone groweth in the Bladder without our sense of it, the Business was trans acted without one cry, or any Witness: Carnal Hellish Security is dumb-born: Let my Child fleep (faith the Devil) and awake him not, till the heat of the Furnace of Hell melt away his talse Peace: Why? But Men may be deluded having no bands in their Death, as they lived de-

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406 The Trial &c. SER. 27 deluded? Wrath and Justice are moving, to many Souls fleeping in Death, without noise of Feet, the Sword of God is crying to Souls without any Voice : the Wheels of the fiery Chariots of God's Indignation are moving over flain Men in Scotland and England, without the Rattleing or prancing of the Horles: O pity, a Tempest, a Devil comes and steals away the Mans Soul, and his Conscience out of him in the Night & he knoweth not : Christ saith, Silence, waken him not, while he be over Ears in the Lake; and Satan faith, waken him not, while I be fure of him; a dumb Judgment is twice a Judgment.

FINIS.

A Catalogue of Books to be fold by Robert Smith Bookfeller, at the Sign of the Gilt-bible in the Salt-mercat.

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